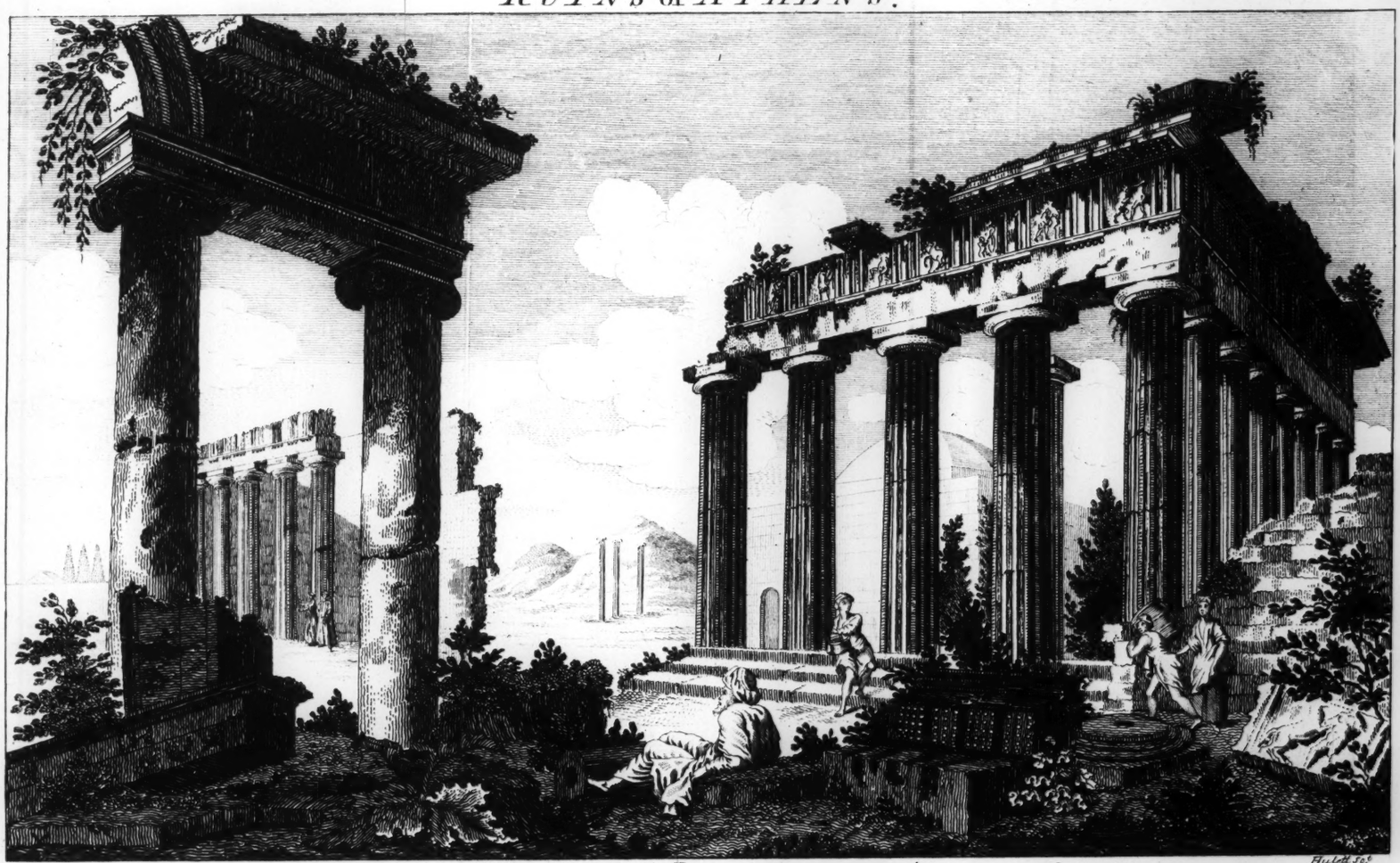
RUINS of ATHENS.



Hadrians Aqueduct. | Temple of Minerva.

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A

COLLECTION

OF

VOYAGES AND TRAVELS.

THE

VOYAGE and TRAVELS

OF

MR. JOHN THEVENOT,

From ITALY to CONSTANTINOPLE:

Interſperſed with the REMARKS of other TRAVELLERS.

MR. John Thevenot was of the ſame family with the famous Melchezidec Thevenot, who publiſhed a collection of voyages, part originally written, and the reſt very accurately tranſlated from other languages, into French; which is the reaſon they are very often confounded together. The elder Thevenot travelled, indeed, for ſome time, but never without the limits of Europe; nor did he think any accounts of his voyages worthy the notice of the public. He was library-keeper to Lewis XIV. He died by too great abſtinence, which he flattered himſelf would have cured an ague, on the 29th of October, 1692, in the 71ſt year of his age.

Our author had, from his very youth, a ſtrong inclination to travel. It was to gratify this inclina-

tion that he went to Rome, where, meeting accidentally with the celebrated Mr. Herbelot, the moſt learned man of his age, in every branch of oriental literature, he caught from him ſo violent a paſſion for penetrating into whatever was curious or extraordinary in the Eaſt, that he reſolved to continue his travels to the moſt diſtant part thereof. In this he flattered himſelf with the hopes of having the company of the very judicious perſon before mentioned; but ſome family affairs, which required the preſence of that learned gentleman, obliged him at that time to return into France. But Mr. Thevenot having made all the neceſſary preparations for this long expedition, and being encouraged to undertake it by his friend, who promiſed to join him in the iſland of Malta, he reſolved to proceed in the execution of his deſign.

Accordingly, on Monday, May 1, 1655, he left Rome, in order to embark at Civita-Vecchia on board the galley commanded by count Gaddi. On June the 2d, he embarked at Civita-Vecchia, and came to an anchor before the port of Meſſina in Sicily in ſeven days. It is a ſafe harbour by nature, and round it are ſeveral fair palaces built very uniformly, which form a pleaſant proſpect.

There are 18 ſtrong caſtles in it, but four of them only are in the hands of the Spaniards: the Meſſineſe have the reſt. The town is very rich, by reaſon of the great trade in ſilk driven there. There are no inns for ſtrangers, ſo that they are obliged to lodge in a wretched tavern by the harbour. All things are cheap; the wines ſtrong, but bad. It is an archiepiſcopal ſee. The Streights are made dangerous by Scilla and Charybdis, though anciently they were much more ſo than now, becauſe navigation is improved. Scilla is a rock near the caſtle Scyllio, on the Italian ſhore. Charybdis is the meeting of two contrary eddies, which by beating and claſhing one againſt another, make a noiſe like the barking of dogs;

dogs; and by cauſing veſſels to turn round about, ſuck them down to the bottom: nor is the harbour itſelf ſafe from it, for the currents will ſometimes carry the ſhips out into it; and therefore the Meſſineſe have always a number of pilots in readineſs to aſſiſt veſſels in danger.

Sicily is of a triangular form, each angle making a cape, which are now called Difaro, anciently Pelorus; Paſſaro, anciently Pachinis; and Bocho, heretofore Lilibæum. It is but three miles diſtant from Italy, being ſeparated from it by a dangerous ſtreight, called, *The Pharo of Meſſina*. It is the moſt conſiderable iſland of the Mediterranean ſea, both for bigneſs, being 700 miles in compaſs, and fruitfulneſs; producing plenty of corn, excellent wines, olives, and other neceſſaries of life, inſomuch that it was anciently called one of the granaries of Rome. It contains a great many fair rich towns, but it is much annoyed by the eruptions of mount Gibello, or Ætna, which caſts forth abundance of flames, aſhes, and torrents of melted matter: it is alſo much troubled with earthquakes. The king of Spain has always a viceroy there, who has his reſidence half a year at Palermo, and the reſt at Meſſina. The Sicilians are revengeful, haughty, and jealous; eſpecially of the French, whom they ſuſpect not to have forgotten the Sicilian Veſpers: and for that reaſon always wear their daggers by their ſide, even in their ſhops and work-houſes. From Meſſina he coaſted along by Syracuſe, now corruptly called Saragouſia, formerly the metropolis of Sicily, and birth-place of Archimedes; the country about which produces excellent muſcadine: he next made the iſle of Malta, anciently called Melita, from the plenty of honey it yielded.

Malta is a low iſland, and the ſoil a ſoft chalky rock, yet it produces very good fruits; but little or no corn, for that is brought from Sicily thither. The air is ſo hot, that there is no walking in the ſun; and the nights are as intolerable, through the ſtinging of

muſketoes. Head-aches and ſore eyes, cauſed by the whiteneſs of the earth, are there common and dangerous. There are no venomous beaſts in the iſle, which the people attribute to St. Paul's benediction. The iſland is populous; the people are of a brown complexion, and are very revengeful; the women are beautiful and familiar. They ſpeak Arabic, but Italian is alſo common.

Here are ſeveral ports and creeks, but the chief havens are the great port, and that called Marſamouchet. In the great port are all the gallies of the order laid up, and all the veſſels that are to make any ſtay at Malta, either to load, careen, or refit, put in there: it is ſhut with an iron chain. The port of Marſamouchet is for ſhips to perform their quarantine in, before they have acceſs to the town, and for ſuch as by reaſon of foul weather cannot get into the great port; as alſo for the Corſairs, who come only for a little time, and ſo will not go into the great port, becauſe it is hard to get out again. As ſoon as the king of Spain had given the iſland of Malta to the knights of St. John of Jeruſalem, ſultan Solyman reſolved to extirpate them, and ſent a powerful army to take it: but the Turks deſpairing of ſucceſs, left the iſle in the end of September, 1565.

When the Turks were gone, the knights reſolved to build a new town, where the great maſter with all the order might conveniently dwell. They pitched upon the tongue of land where the caſtle of St. Erme ſtands, from whence the Turks had ſo furiouſly driven them. The great maſter John la Valetta laid the firſt ſtone of it, March 28, 1566, and from himſelf called it Valetta: it has been ſo fortified ſince, that few places can equal it.

From the port you go up an hill to the town, which is ſmall, but very pretty. It hath but two gates, one leading to the port, the other into the country. There are ſeveral churches in it, but that of St. John is the chief. It is a large building, paved with

with beautiful marble, and adorned with many colours taken from infidels. In this church they pretend to have many fine reliques, as St. John Baptiſt's right-hand, and many others. There are ſeveral admirable buildings in the town; among others the ſtately palace of the great maſter, in which is a magazine of arms for 35 or 40,000 men, kept very clean and in great order: and among them the arms of ſuch great maſters as have been wounded in any action with the Turks, are to be ſeen with the marks upon them.

Leaving Malta, he ſailed by the iſle of Sapienza, and having weathered Cape Matapan, came to an anchor in the bay of St. Nicholas, in the Iſle of Cerigo. Cape Matapan is a promontory of the Morea, formerly called Tenarus: this country is inhabited by the Meinots, a people who live in the mountains without law or government, and are ſubject to thoſe who have moſt power in the country; ſometimes the Venetians, and ſometimes the Turks. All their buſineſs is to rob travellers. Cerigo is the firſt iſland in the Archipelago, or Ægean Sea, 60 miles in compaſs, and 5 from the main land. The Venetians are maſters of it, and keep a good garriſon there, becauſe it is a paſs of very great importance.

The iſlands of the Archipelago, anciently termed the Ægean ſea, lie to the eaſt of Turky in Europe, and are compriſed by ancient geographers under two general names; thoſe called the Cyclades, or the Circle Iſlands, from their forming a kind of circle round Delos; and thoſe which lying ſcattered at a greater diſtance from Delos were called the Sporades, or Scattered Iſlands.

From Cerigo, he ſailed to Zia, leaving many inconſiderable iſlands on the right-hand, as Melo, Antimelo, &c. This iſle was anciently called Ceos, or Cea; it is ſhaped like an horſe-ſhoe, and is 50 miles in circumference. The inhabitants pay a tribute to the Turks of 3400 piaſtres, and to the Venetians 2600

beſide the extortions and robberies they meet with, which ſo impoveriſh them, that they are often forced to leave their habitations.

From Zia he ſailed to Andra, anciently called Andros, 60 miles from it, and 80 in circuit. It is reckoned the moſt fertile iſland of the Archipelago. It produces almoſt all things neceſſary, and ſilk more eſpecially, for which they have a great trade. The port is pretty good, and the town adjoining to it hath about 200 houſes. There is a great number of Greek churches in the iſle, which are under the government and diſcipline of a Greek biſhop. The Latins alſo have a biſhop there, and ſix churches, of which the cathedral is dedicated to St. Andrew. The capuchins preach in them, and teach a ſchool, to which the Greeks ſend their children from as far as Athens. The Turks diſpoſe of the temporal affairs of this iſle, and are but uneaſy neighbours to the Chriſtians. The inhabitants are civil; their women are chaſte, and ſpeak well, but their apparel is unbecoming. The inhabitants of the towns love good cheer and diverſions, and care not much to labour; but the peaſants are very induſtrious. They have neither phyſician nor chirurgeon, but when they are ſick, betake themſelves to the mercy of God as their only remedy.

From Andra he ſailed by the Negropont, Sciro, Ipſicera, Chio, and Tenedo, to Troy, where there are ſtill conſiderable ruins of that ancient and famous city, and thoſe of great extent; viz. an harbour, pieces of large pillars, and the remains of a great temple: but the learned ſay, that they are only the ruins of ſome buildings erected there by the Romans long after the deſtruction of Troy. From hence he paſſed the mouths and entered the channel of the Helleſpont, where the Turks firſt paſſed over into Europe; and ſailing betwixt the caſtles of the Dardanels, came to an anchor. The Dardanels are two caſtles, built on each ſide the channel of the Helleſpont by Mahomet

II,

II. ſon of Amurath II. The one ſtands in Europe, in Romania, in the very place where Seſtos formerly ſtood. This caſtle is triangular, and beſide two baſtions, hath three towers covered with lead, and 20 large guns, which carry ſtone bullets of 60 pounds weight. The other is in Aſia, in a plain where anciently Abidos ſtood. Theſe two forts are the keys of Conſtantinople, though at 200 miles diſtance; for they can hinder any ſhip to paſs them without leave. All ſhips that come from Conſtantinople, are ſearched here for contraband goods and fugitive ſlaves. Theſe places are famous for the loves of Hero and Leander, and Xerxes's bridge into Europe, which was made hereabout. From Andra to this caſtle is 280 miles.

From thence he ſailed to Galliopoli, which is but thinly peopled: The Greeks that dwell in it ſell raki, or brandy, for the moſt part; and their houſes have doors not above ſix feet high, to keep out the Turks, who will ride in elſe when they are drunk, and turn all things upſide down. It has a tower and arſenal, where are commonly laid up ſeveral gallies.

Departing thence he paſſed the iſle of Marmora, which gives name to the ſea that was formerly called the Propontis, and ſailing along by the Seraglio and Conſtantinople, came to an anchor at Galata, where is the harbour of that city. The ſea of Marmora, or the Propontis, which is about 120 German leagues in compaſs, lies between the 38° and 41° of northern latitude, which makes the clime ſo temperate, that it has neither the inconveniencies of ſharp cold, or burning heats, which is the reaſon that both ſides of it has been ſo well adorned with famous cities. On the Aſian ſide ſtood Ghizico, a town formerly famous not only for being built by the Argonauts 500 years before Rome, but for its lofty towers, magnificent buildings, large arſenals and magazines, fine amphitheatre and convenient port, though nothing now remains of all theſe things but frightful ruins.

Nice, called by the Turks Iſnich, a city famous for the firſt general council, is almoſt ſquare, and ſtands at the extremity of a bay in a fine plain. It is encompaſſed with walls full of round turrets, and had a covert-way that ran by them, but it is now ruined. The city is large, the ſtreets neat, and has at leaſt 10,000 inhabitants, as well Greeks as Jews and Turks, who trade in corn, fruit, cotton, fine cloth, &c. to Conſtantinople. There are here many remains of Pagan and Chriſtian antiquities, but ſo defaced by the Turks, that nothing admirable is to be diſcerned.

Montagma, or Nicopolis, ſtands on a bay anciently called Cianus Sinus, from the city of Cium, which once ſtood there. This town is ſmall, but by means of the bay drives a great trade to Conſtantinople: the inhabitants are about 5 or 6000 Greeks, Turks, and Jews, and are all merchants.

Nicomedia, next to Conſtantinople, has the pleaſanteſt ſituation of any city in the world. It ſtands at the bottom of a bay, and runs up the ſide of an hill, adorned with many fountains, and is covered with fruit-trees, vineyards, and corn. Here are abundance of remains of antiquity, enough to ſatisfy the curioſity of travellers. It is famous for the death of Hannibal and Conſtantine the Great, for the early converſion of its inhabitants to Chriſtianity, and the many martyrs who ſealed the faith with their blood. It is called Iſmit by the Turks, and is a large and populous city, having about 30,000 inhabitants, Greeks, Armenians, Jews, and Turks; who moſt of them live by trading in ſilks, cotton-wool, linen-cloths, fruits, earthen and glaſs-wares, and ſeveral other commodities, which make it a city of great traffic. There are many Greek churches and fair moſques, with ſeveral inns and neat bazars, or market-places, in this town. Moſt of the ſhips and veſſels which belong to Conſtantinople are built here, but they are ſorry artiſts at ſhip-

ſhip-building. On the right ſide of the bay of Nicomedia is a fountain of mineral water, which the Turks and Greeks ſay, cures all diſtempers.

Chalcedon. This town was once famous for the temples of Venus and Apollo. Many Chriſtian churches were built here; and among them one dedicated to St. Euphemia, where the fourth general council ſat, and in part of which, as it ſtill remains, the Greeks have yet their religious worſhip. It is now reduced to a village of 1000 or 1200 houſes, and thoſe very ruinous. The city gives name to the ſtreights adjoining, which are called Fretum Chalcedonicum, Boſphorus Chalcedonius, as well as Boſphorus Thracius. Near it is a light-houſe and a pleaſure-houſe belonging to the grand ſignior.

On the Thracian ſide ſtands Rodoſto, or Radiſto, a town well ſituated at the extremity of a bay, which affording it a very good haven, fills it with inhabitants, who drive a trade all over Thrace, the Propontis, and Black Sea.

Perinthus, or Heraclea, which once gave law to Byzantium, but now is ſubject to it. This town hath two good havens belonging to it, but one of them is ſo choaked up with the rubbiſh and filth of the city, that it ſerves only for barks and ſaicks. The amphitheatre of Heraclea was one of the ſeven wonders of the world; but now there are only ſome ſhattered ruins of it. There are alſo to be ſeen many pedeſtals with Greek inſcriptions to Severus, Trajan, and other emperors, who had conferred any ſignal benefit upon the city; but the ſtatues which once ſtood upon them are thrown down and demoliſhed. The town at preſent is but thinly inhabited, and drives but a ſmall trade. The cathedral is one of the fineſt in all Greece, having a handſome roof, and being very neat in the inſide, and better contrived than the patriarchal church of Conſtantinople. There are five or ſix churches beſide, but none of them in ſo good a condition as the former, and two of them are wholly diſuſed.

In

In the Propontis are ſeveral iſlands; that of Marmora, which gives name to the whole ſea, is about ten leagues in compaſs. Nearer to Conſtantinople lies another knot of iſlands, called by the Turks Papas Adaſſi, by the Greeks Papa Doniſſa, or the Iſlands of the Monks; and by the Europeans, *The Pope's Iſles*. If Conſtantinople were in the hands of the Chriſtians, theſe iſlands would be a perfect paradiſe; but being ſubject to the ravages of the Turks, who often go thither to be drunk, and in their heat rifle their gardens and vineyards, they lie in a manner uncultivated: and only a few Caloyers manure a little bit of land by the monaſteries for herbs and roots for their own uſe. Theſe Caloyers are monks of St. Baſil, who retain the ancient way of living and habit, without any alteration. They lead a very retired and auſtere life, and never eat any fleſh. They obſerve four lents in the year, beſide ſeveral other faſts; and ſome among them are ſo abſtemious as to be ſatisfied with eating a little bread and pulſe, dreſſed with ſalt and water, once a-day: and others by cuſtom have brought themſelves to eat once in two or three days, during their lents. It is ſaid, ſome will eat but ſeven times in the ſeven weeks of their longeſt lent, though this ſeems improbable. The reſt order matters cunningly: for though indeed they eat no butter, fiſh, eggs, or oil, and drink no wine; yet they uſe other things luxuriouſly, as oyſters, cavear, and ſhell-fiſh, almonds, piſtachos, and nuts, aqua vitæ, coffee, and ſherbet, &c.

Conſtantinople has the happieſt ſituation of any city in the world. It lies in Europe upon a point of the main land, jetting out toward the Boſphorus of Thrace, from whence it is but half an hour's paſſage into Aſia. On the right-hand is the White Sea, or Propontis, by which there is an eaſy paſſage into Aſia, Egypt, and Africa, whereby it is ſupplied with all the commodities of thoſe places. On the left-hand it hath the Black or Euxine Sea, and Palus Mæotis, by which

which it is furniſhed with all the commodities of the North; inſomuch that there is nothing that can be neceſſary, uſeful, or pleaſant, which is not brought plentifully to Conſtantinople: the winds always ſerving to bring in commodities from one of thoſe parts. The port is by nature the loveliеſt in the world, being ſix miles in compaſs, and a mile over; and ſo deep in all places, that a ſhip may lay her head aſhore without danger. It was anciently called Byzantium, and was built by Pauſanias, king of Sparta. The emperor Severus demoliſhed it, to puniſh the rebellion of the inhabitants, and Conſtantine the Great rebuilt it, calling it New Rome firſt, and then Conſtantinople. Being afterward dedicated to the Virgin, it ſometimes bears the name of Parthenopolis; the Turks call it Iſtambol, or Stamboul. After the diviſion of the Roman empire, it was the ſeat of the Eaſtern emperors, from whom, in 1209, it was taken by the Venetians and French, but recovered by the Palæologi fifty years after, and fell into the hands of the Turks on Whitſunday, 1453, who have kept it ever ſince. The air in ſummer would be very hot and incommodious, were it not cooled by a breeze which comes every afternoon from the mouth of the port, by which it is rendered very healthful; ſo that no diſeaſes are known here but the plague, which makes a great havock every year. It is very ſubject to earthquakes, ſo that ſometimes two happen in a day. The figure of it is triangular, one ſide lying toward the Propontis, the other on the port, and the third toward the land. It is all encompaſſed with good walls, and to the land-ſide they are double; being built in ſome places of free-ſtone, and in others of free-ſtone and brick. It hath 22 gates, 6 toward the land, as many along the port, and 10 on the ſtreight of the Propontis. The whole city is about twelve miles in compaſs.

The caſtle of the ſeven towers joins the double walls on the continent ſide to thoſe that lie upon the

the Propontis. It was anciently one of the city gates, called *The Gilded Gate*, from the gilt ornaments of it, and had four turrets; but Mahomet II. becoming maſter of Conſtantinople, added three new ones, and made it a caſtle, ſtrong enough to keep the treaſures of the empire, and for that purpoſe it ſerved a long time. At preſent it is only uſed as an honourable priſon, where the grand ſignior ſhuts up ſuch perſons of quality and ſlaves of note as have incurred his diſpleaſure. If any Chriſtians are confined in it, their prieſts are allowed to come and ſay maſs to them in a little chapel; and if they are knights of Malta, or other perſons of quality, they are allowed to go out, if an ambaſſador, or other perſon of note, will be engaged for their return. Sultan Oſman and Heuſſein Baſhaw were ſtrangled in this caſtle.

Without the walls, hard-by one of theſe caſtles, are two large ſtatues of white marble in baſſe relief; the one ſeems to be Endimion, with Diana coming down to ſee him; and the other the nine muſes, with the horſe Pegaſus. They are done by a good hand, but inferior to ſome pieces in Europe. In going by ſea from this caſtle to the Seraglio, there is a ſquare tower ſtanding in the ſea, at about two paces from the city walls, where, they ſay, Juſtinian impriſoned Beliſarius, his famous general, out of meer jealouſy; and having ſtript him of all, forced him to beg his ſubſiſtence of charitable paſſengers. Not far from this tower is a fountain, to which the Greeks always pay a great veneration, and, upon the day of Chriſt's transfiguration, carry their ſick to it, to whom they give ſome of the waters, and cover their bodies a while with the ſand; and they ſay, wonderful cures have been thus done by it. The Greeks have abundance of theſe miraculous fountains, which they ſuperſtitiouſly honour, and the prieſts encourage them in it for their own gain. Near this fountain ſtands the kioſke, or pleaſure-houſe of the Boſtangi Baſha, or overſeer of the gardens. Beyond this kioſke are

ſeveral

ſeveral cannon planted, ſo as to ſtrike any ſhips that paſs, between wind and water; to hinder the entrance into the ſeraglio or port, if any ſhould attempt it by force. Theſe pieces are always charged, but never diſcharged, unleſs it be upon ſolemn feaſts, or public rejoicings.

After you have paſſed the cannon, and doubled the cape, where is a fountain, from which moſt of the ſhips take in freſh water, you come to two kioſkes, built by ſultan Soliman, to view the going out and coming in of the men of war, and divert himſelf with his women. Theſe are all the remarkable things without the walls, both of the city and ſeraglio. We will now go into the city.

Conſtantinople, like antient Rome, ſtands upon ſeven little hills; and the houſes are ſo diſpoſed, that one takes not away the ſight from the other. The ſtreets are narrow for the moſt part, but there are ſeveral ſtately buildings in them, and grand moſques; of which the moſt magnificent is that of Santa Sophia. This was antiently a chriſtian church, built by the emperor Juſtin, enlarged, enriched and adorned by Juſtinian, and dedicated to Hagia Sophia, the Wiſdom of God. The Turks have changed it into a moſque, but retain the name. This fabric is ſquare without, but round within; and has a dome in the middle, in the form a flatted globe, which is a ſingular kind of architecture. It is paved with fine marble, and matted, that the cold may not hurt ſuch as come to worſhip without ſlippers. There is a tomb, which, the Turks ſay, is Conſtantine's; and a ſtone, on which, they believe, the Virgin waſhed our Lord's linen, and on that account they bear a great reverence to it.

The church was ornamented in moſaic with croſſes and images of Chriſt, the Holy Ghoſt, the Virgin, and other ſaints; which yet appear, though the Turks have endeavoured to deface them, from their hatred to images. Within are two galleries, one over another, that go round the church, and are ſupported by

by 62 pillars; which, it is ſuppoſed, were for the women when it was a church. On the outſide of the church are four ſteeples, very high and ſlender, on which are ſeveral balconies, from whence the Maezims call to prayers. It is big enough to hold 40,000; which number uſually meet in it at their bairam, or paſſover. Beſide this moſque, there are ſeven others, called Royal or Imperial, of which the chief is called Solimania, becauſe it was built by ſultan Soliman; whoſe coffin remains in it, adorned with carpets, a turban ſet with heron-feathers and precious ſtones, and lamps burning. Several alcorans are chained to it, that the people may read them, and pray for the defunct's ſoul; and ſome are hired to do it: for the grand ſigniors take care to leave a fund for continual prayers to be ſaid for them after their death. Near this there is another, where lies the body of a ſultana, whom Soliman loved extreamly; as alſo of ſultan Selim, his ſecond ſon. This moſque hath a moſt lovely cloiſter, with bagnios and fountains. The new moſque, built by ſultan Achmet, is one of the faireſt and moſt magnificent in Conſtantinople. But the faireſt of all the moſques are thoſe of ſultan Mehemmet, ſultan Selim, and that which is called Chahzadeh Meſdgidi, i. e. The King's Son's Moſque, being built by one of Soliman's ſons, and another of Bajazet. All theſe moſques have hoſpitals and ſchools, where a great many poor ſcholars are maintained and educated.

Moſt of the ancient ſtatues, obeliſks and pillars, ſet up by Conſtantine and his ſucceſſors, are entirely ruined; yet the large Hippodrome, called by the Turks, Atmeidan, where they exerciſed their horſes in racing, is ſtill to be ſeen. It is a large ſquare, 550 paces long, and 150 broad. In the midſt of it is an obeliſk, tolerably entire, marked with hieroglyphic letters; and at a little diſtance from it, a pretty high pillar, made of large ſtones, laid one upon another without cement; and toward the end of it is a pillar

made

made of three brazen ſerpents twiſted together, the heads making the capital. It was ſaid to be the Taliſman or Spell, raiſed by Leo Iſauricus the emperor, againſt ſerpents.

The Grand Beziſtan, or Exchange, is a noble building: it is a great round hall, built of free-ſtone, and ſurrounded with a thick wall, by which are ſhops full of the richeſt commodities. It hath ſeveral gates, which are ſhut faſt at night; and becauſe no body lies in it, is guarded by ſeveral watchmen, till it is opened again. Each body of merchants or tradeſmen have an apartment by themſelves, and no man may ſell the ſame commodities in another place. There is another Beziſtan, but neither ſo large nor ſo well ſtocked with goods; alſo ſeveral Bazars, or public markets, in one of which, called the Auret Bazar, or Womens Market, is a marble pillar of an extraordinary height, called the Hiſtorical Column, becauſe from the top to the bottom, which is 147 feet, are repreſented in baſſa relievo, ſeveral expeditions, battles, and other remarkable events, during the empire of Arcadius. It is much defaced, and the houſes ſtand ſo near to it, that one cannot have room to examine or find out the figures of it: there are ſtairs in it to aſcend up to the top, but the Turks will ſuffer no man to go up them. [Lady Montague ſays this pillar fell down about two years before ſhe arrived there.] In the quarter of the janizaries, near the baths of Ibrahim Baſha, in the court of a private man's houſe, ſtands the column of the emperor Marcian. It is all of ſpotted marble, about 15 feet high, and its capital of the Corinthian order. On the top is a ſquare hollow ſtone, adorned with four eagles at each corner. It is reaſonable to think his heart was put in this ſtone, and his body buried under the column. The other is called, The Burnt Pillar, becauſe it has been lately burnt by a fire that happened near it, which has ſo ſhattered it, that they have been forced to keep it tight with iron-bars. It is compoſed of eight

eight pieces of Porphyrian marble, ſo neatly joined, that they ſeemed but one ſtone, till the fire damaged it, but now they are all ſeen.

The grand ſignior's ſeraglios are alſo remarkable buildings. They are the palaces where the Ottoman princes ordinarily keep their courts. The word is taken from Serrai, which ſignifies a noble houſe. There are two ſeraglios belonging to the grand ſignior, viz. the Old and the New, which latter being much the more noble building, is called the Grand Seraglio. It is of a triangular form, two ſides whereof are encompaſſed by the Thracian Boſphorus, and the other divides it from the town. It ſtands in the place of the antient Byzantium. It is three miles in compaſs, and is encloſed within a very ſtrong wall, upon which are divers watch-towers, on which the agliam-oglams watch night and day. It hath many gates both to the ſea and land-ſide, but that toward the city, is uſed daily, while the reſt are never opened but upon ſome ſpecial occaſion. This gate is guarded day and night by the companies of capoochees, or porters, under the command of the capoochee-baſhas, or captains of the porters. A company of janizaries watch without the palace, who are to give notice of any accident. And by the ſea-ſide, the agliam-oglams watch in towers upon the wall, and if any ſhipping attempt miſchief, they have ordnance ready charged, and the gunners lying cloſe by them.

In this ſeraglio are many ſtately rooms, ſuiting the ſeaſons of the year; the greateſt part whereof are built upon plain ground, and ſome upon the hills and ſea-ſide, which are called Kioſks, or banquetting-houſes. Among theſe is the chamber where the grand ſignior gives audience to ambaſſadors, &c. This room ſtands in a court adorned with delicate fountains, and is furniſhed with rich carpets and crimſon velvet embroidered with pearls, and the walls covered with fine white ſtones.

To

To theſe lodgings of the ſultan belong fair gardens, with all ſorts of flowers and fruits, pleaſant walks and marble fountains. There are alſo lodgings for the women like a nunnery, wherein the ſultana queen, and the other ſultanas, and all the grand ſignior's women ſlaves dwell. There are likewiſe convenient rooms for the principal and inferior officers, all well furniſhed, among which are the Hazineh, or king's private treaſury and wardrobe, both ſtrong buildings with iron doors, which are kept continually ſhut, and the former ſealed with the king's ſeal. In the ſeraglio are alſo rooms for prayer, baths, ſchools, butteries, kitchens, diſtilling-rooms, places to ſwim in, to run horſes, and for wreſtling and ſhooting at buts, and, in a word, all other conveniencies for a prince's palace.

At the entrance into the ſeraglio is a very large and ſtately gate, where there is a guard always ſtanding of 50 capigies. This leads into a very ſpacious court of near a quarter of a mile ſquare, but it is not paved. The baſhas, and other great men, may ride into it; and near the gate is a piazza, for the ſhelter of men and horſes. On the right ſide of it is an hoſpital for all that fall ſick in the ſeraglio, and an eunuch, called Haſteler Agaſi, looks after them. On the left ſide is a place where they keep their timber and carts, to be ready for the ſervice of the palace; and over it an hall, where are hanged up weapons of antiquity, as cimitars, javelins, bows, head-pieces, gantlets, &c. which are lent to the ſoldiers when the grand ſignior, or chief viſier, makes any ſolemn entry into Conſtantinople.

After having paſſed through this great court, you come to another gate, leſs than the former, but neater and more coſtly; in which there is alſo a ſtately porch, and a guard of capoochees. This leads into another court, leſs than the former, but far more beautiful and pleaſant; adorned with fountains and walks, rows of cypreſſes and graſs-plats railed in,

where the gazels feed: it is near 300 paces ſquare, and the walks are paved. In this court all muſt walk on foot, except the grand ſignior. On both ſides of this gate is an open gallery, where the chiauſſes, or purſuivants, the janizaries, or foot-guards, and ſpahis, or horſe-guards, ſtand in their ranks, very well apparelled, when any ambaſſadors enter, or on other ſolemn occaſions. In this court are ſeveral kitchens, with their offices and larders, for the ſultanas and other officers of the court. On the left ſide is the ſultan's little ſtable for about 35 horſes for his highneſs's uſe, and over it rooms for their furnitures, which are very rich, ſet with jewels, to the admiration of all beholders. Next the ſtable are rooms for the officers of the divan, or court of juſtice, and by them a chamber where the divan ſits; and a little behind that is the gate that leads to the womens lodgings.

At the end of this court is the royal gate, which leads to the ſultan's lodgings, and may not be entered by any but his attendants. This gate is kept by the capee-aga, or chief chamberlain, and a company of white eunuchs. The court is paved with fine marble, wrought with moſaic work, and adorned with curious fountains; and a lake where the grand ſignior has a fine gilt boat for his recreation. In the buildings, which are ſumptuous, are a chamber of audience, a row of ſummer-rooms ſtanding on a little hill, and looking toward the ſea; a large hall ſtanding on pillars, and opening toward the eaſt, and by it the grand ſignior's bed-chamber, the walls of which are covered with the fineſt China metal, and the floors with very coſtly Perſian carpets of ſilk and gold. The poſts of the bedſted are ſilver, the canopy, bolſters, mattreſſes, and pallets, are all of cloth of gold. Behind the hall is a place to ſhoot in, where, for that purpoſe, are laid up many bows and arrows.

The divan ſits four days in a week, viz. Saturday, Sunday, Monday and Tueſday, upon which days the vizier-

vizier-azem, or chief viſier, who is the ſupream judge, and repreſents the grand ſignior, with all the reſt of the viſiers, the two cadileſchers, or judges of the armies in Greece and Natolia; the three tefterdars, or treaſurers; the reiſkitaub, or chancellor; the neſhaunge or keeper of the mark, with their ſecretaries and clerks; the chiauſh-baſha and his officers, are to be at the divan by break of day. All cauſes are determined by the vizier-azem, if he pleaſes, for the baſhas do not ſpeak, but only hearken and attend till he refers any thing to their judgment, as he often does for expedition, reſerving the cauſes of the greateſt conſequence and importance to himſelf, as the caimekam, or his deputy, does alſo in his abſence. The petitioners ſpeak for themſelves, or deſire the help of a chiauſh; for they have no pleaders or attorneys. When the chief viſier hath heard their ſuits, he conſults with the baſhas, and then reſolves and determines them himſelf. This he doth uſually after dinner, and then he repairs on Sundays and Tueſdays to the chamber of audience, to give an account to his ſublime highneſs of what buſineſs he has diſpatched. Sometimes the grand ſignior will come privately to a little window, which is covered with a lattice, and looks into the divan, to hear the cauſes; and this forces the chief viſier to act circumſpectly and juſtly in managing affairs, while he ſits in the divan, though at other times his hands are open to bribery: but all things are diſpatched without delay.

When an ambaſſador from any great prince is to kiſs the grand ſignior's hand, the grand viſier calls a great divan of all the grandees of the Port, and all the chiauſhes, mutaſſurrakas, ſpahis, and janizaries are ordered by the captains to dreſs themſelves in the beſt manner they are able, and to ſtand in their places in the ſecond court. When the divan is ſet in their order, the chief viſier ſends a chiauſh-baſha with many of his chiauſhes on horſeback, to conduct the ambaſſador to the divan, where he is placed cloſe to the

viſier; who having complimented him a while, entertains him at dinner, and then conveys him to a room by the imperial gate with his attendants, till the ſultan is ready to receive him. In the mean time, the ambaſſador's preſent is carried about the ſecond court, in ſight of all the people, and then is brought to the ſultan; and the grand viſier ſends the ambaſſador ſeveral veſts, appointed by the ancient rule, for himſelf and gentlemen, to put on for that ceremony.

The veſts for the ambaſſador are of cloth of gold of Burſa, but for the reſt, they are of little or no value; yet the ambaſſador muſt make a preſent to the grand ſignior of more than the worth of them. Then the ambaſſador is conducted by the maſter of the ceremonies to kiſs the ſultan's hand (which is, indeed, but his hanging-ſleeve;) which done, the druggoman, or interpreter, declares the ambaſſador's commiſſion; to which the grand ſignior makes no anſwer, for he diſdains to ſpeak to a Chriſtian; but ſpeaking to the chief viſier, refers all proceedings to his diſcretion, and ſo the ambaſſador departs, bowing his head to the ſultan, but without pulling off his hat. Ambaſſadors of petty princes, or ſtates, though they have veſts given them by the grand ſignior, yet come not to the divan, but go privately with their preſents. All ambaſſadors are maintained by the grand ſignior, except thoſe from the ſtates of Venice, during their abode at the Port; but it is hard to get his allowance, through the baſeneſs of the officers.

All perſons that live in the ſeraglio, are the grand ſignior's ſlaves, as are alſo all that are ſubject to his empire; for they all acknowledge, that whatever they enjoy proceeds from his good-will, and that their eſtates and lives are abſolutely at his diſpoſal.

There are in the ſultan's court about 1200 women, old and young. The ſultan's concubines are all young virgins, ſtolen from foreign nations, inſtructed in dancing, muſic, ſinging, and curious ſewing; and are given to the grand ſignior as preſents, by the Tartars,

ters, baſhas, and other great men: ſo that their number is uncertain. Theſe virgins, immediately upon their coming into the ſeraglio, are made Turks, by uſing this ceremony: they are to hold up their finger, and ſay theſe words, "There is no god but God alone; and Mahomet is the meſſenger of God:" and then being examined by an old woman, called Kahiyah Cadun, i. e. the Mother of the Maids, they are placed in a room with their equals in age and diſpoſition. All the women live like nuns, but have large apartments to dwell in. Their beds are coarſe and hard, made of flocks; and by every tenth virgin lies an old woman, and there are lamps always burning by them. Near their apartments they have baths and fountains for their uſe; and, above their bed-chambers, places to ſit and ſew in. They dine in companies, and are waited upon by other women; wanting nothing that is neceſſary. There are alſo ſchools for ſuch as will learn to read or ſpeak the Turkiſh tongue, work or play; and ſome hours are allowed them for walking and recreations.

[Lady Montague, when at Conſtantinople, ſays, ſhe went to ſee the ſultana Haſiten, favourite of the late ſultan Muſtapha, who was depoſed by his brother, the then reigning emperor.—"The ſultana, ſays ſhe, ſeemed in a very good humour, and talked to me with the utmoſt civility. I did not omit this opportunity of learning all that I poſſibly could of the ſeraglio, which is ſo entirely unknown amongſt us. She aſſured me that the ſtory of the ſultan's throwing a handkerchief, is altogether fabulous; and the manner, upon that occaſion, no other than this: He ſends the kyſlar aga, to ſignify to the lady the honour he intends her. She is immediately complimented upon it by the others, and led to the bath, where ſhe is perfumed and dreſſed in the moſt magnificent and becoming manner. The emperor precedes his viſit by a royal preſent, and then comes into her apartment: neither is there any ſuch thing as her

creeping in at the bed's foot. She ſaid, that the firſt he made choice of, was always after the firſt in rank, and not the mother of the eldeſt ſon, as other writers would make us believe. Sometimes the ſultan diverts himſelf in the company of all his ladies, who ſtand in a circle round him. And ſhe confeſſed, they were ready to die with envy and jealouſy of the happy ſhe, that he diſtinguiſhed by any appearance of preference."]

If any one conceives by the ſultan, and brings him forth his firſt begotten child, ſhe is called Sultana Queen; and if it be a ſon, ſhe is confirmed and eſtabliſhed by great feaſts and ſolemnities, and thenceforward has an apartment, ſervants, and a large revenue appointed her; and all perſons in the ſeraglio muſt pay her the reſpect of a queen. The other women that bear him children are called Sultanas, but not Queens; yet live in ſeparate apartments, are well ſerved and attended, and have no want either of money or apparel, according to their degree. But if it happens that the firſt-begotten ſon of the queen, heir to the empire, dies, and another of the ſultanas have a ſon to ſucceed the deceaſed heir, the former is deprived of her revenue and royalty, but remains a ſultana, and the latter becomes queen; and ſo the title runs from one ſultana to another by virtue of the ſon's right to the ſucceſſion.

In times paſt the grand ſignior was married to the queen, but now ſhe paſſes without celebrating any nuptial rites; yet the mother of the heir enjoys all the prerogatives of a queen, and has a guard of 30 or 40 black eunuchs, under the command of the kizlar-aga, their maſter, to be employed on her occaſions. The ſultanas never go out of the ſeraglio but in the ſultan's company, and are never ſeen by any but ſuch as attend them, who are black eunuchs, that have undergone a total amputation of every external diſtinction of ſex.

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Habit of the Sultaneſs Queen in 1749.

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The grand ſignior's daughters, ſiſters and aunts, have their lodgings alſo in the ſame ſeraglio, until ſuch time as, at their requeſt, the ſultan ſhall be pleaſed to give them in marriage; and then they come forth, and carry each of them a cheſt along with them, which the grand ſignior gives them full of rich apparel, jewels, and money, to the value of about thirty thouſand pounds ſterling, beſide what they may have hoarded for themſelves before. If the grand ſignior be diſpoſed to deal generouſly with them, they are ſuffered to carry with them twenty women ſlaves, and as many eunuchs, and he continues their allowance of a thouſand or fifteen hundred aſpers a day, which they had in the ſeraglio, and furniſhes their houſes; and if the huſband of ſuch a lady has not an houſe fit for her, the ſultan gives her one of his own. As for the huſband, he is to make her a bill of dowry of at leaſt 100,000 checquins in money, beſide veſts, jewels, and other ornaments, which amount to a great ſum. Being married, they converſe with men no more than they did before, except their huſbands; but only with women, viſiting their old acquaintance in the ſeraglio, but not without the grand ſignior's leave. The ſultanas thus married, are for the moſt part their huſband's miſtreſſes: command them as they pleaſe, wearing an hanjar, or dagger, in token of their power over them, and ſometimes they will put them away and take others; and ſuch a divorce commonly proves the death of the huſband.

The other women either grow old in the ſeraglio, and ſo are made miſtreſſes of the young ones; or are ſent into the old ſeraglio, which they account their beſt fortune, becauſe from thence they may be married, with the conſent of the miſtreſs; and carry away the riches they have got, which is very conſiderable, partly by ſaving out of the ſultan's allowance, and by the preſents made them upon their bairam, and by the baſhas wives. Hither alſo, after

the ſultan's death, are all the ſultanas ſent, except the ſultana queen; and if they are wealthy, they marry to men of reaſonable quality, yet with the good will of the miſtreſs, and conſent of the grand ſignior. The women of the ſeraglio are puniſhed for their faults very ſeverely, and are ſoundly beat by their overſeers: and if they prove diſobedient and incorrigible, they are, by the ſultan's order, ſent into the old ſeraglio, and the beſt part of what they have taken from them. But if they are found guilty of whoredom, or any other great crime, they are bound hand and foot, and being put into a ſack, are in the night caſt into the ſea.

The ſeraglio may be properly termed the ſeminary or nurſery of the beſt ſubjects; for in it all have their education, who afterward become the principal officers or ſubordinate rulers of the ſtate and affairs of the empire; and theſe are they which are called the Agliam-Oglans, i. e. unexpert and untutored youths. There are ordinarily about 6 or 700 of them, from 12 to 25 or 30 years of age; being all chriſtian children, gathered up every three years in the Morea and throughout all the parts of Albania. They are taken from ſuch families as are ſuppoſed to be of the beſt ſpirit and moſt warlike diſpoſition; and as ſoon as they are brought into the ſeraglio, they are circumciſed and made Turks. They are at firſt put to very baſe and ſlaviſh employments, ſuch as to ſerve in the ſtables, kitchens and gardens, digging and cleaving wood, and are made to row in ſaicks or barges, and to lead the greyhounds to courſing, or whatever elſe they are commanded to do by the oda-baſhas, or captains. They are allowed from two to five aſpers a day; but afterward, ſuch as have a deſire to learn, are taught to read and write, and generally all of them are taught to wreſtle, leap, run, throw the iron-bar, ſhoot the bow, diſcharge a piece, and all other exerciſes becoming a Turkiſh ſoldier.

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The grand ſignior makes uſe of them, when he intends a journey to any place, for pitching his tents, removing or carrying his cheſts, and ſuch like ſervices; for which employment he never takes with him leſs than 3 or 400 of them. The boſtangee-baſha always takes with him a good number of them, when by the ſultan's order he puts ſome great man to death, which is commonly done by the hands of theſe agliam-oglans. They are capable of being made ſtewards to the boſtangee-baſha, and may riſe to that great office, which is an eminent place; for he hath the keeping of all the grand ſignior's gardens and houſes, ſteers the ſultan's ſaick, and wears a turbant in the ſeraglio: and if he be in favour, he is preferred to higher dignities, viz. to be captain-baſha, baſha of Cairo, Damaſcus, Aleppo, &c. and ſometimes he comes to be vizier-azem, or prime-miniſter.

There are other youths educated in the ſeraglio, called Ichoglans, but in a far better manner than the former. They are brought up in learning, in the knowledge of the law and military exerciſes for the ſultan's and their country's ſervice; and to underſtand thoſe things which belong to the government of the whole empire. By the ancient inſtitution they ſhould be always made of chriſtian renegados, and captives of the nobleſt that can be found; but the capee-aga, or chief chamberlain, brings in ſome natural-born Turks, of the beſt aſpects, and who promiſe well, but with the ſultan's conſent. The number of them is uncertain; but it is ſaid, they are commonly about 100. As ſoon as they come into the ſeraglio, they are exceedingly well inſtructed, and daily taught, as well polite behaviour, as the rites and ceremonies of the Mahometan law, and whatſoever may tend to the improvement of their minds. Out of the young men thus perfected and compleated in their education, the king chuſes his agas and baſhas.

In the ſeraglio there are likewiſe other miniſters for neceſſary ſervices; as alſo buffoons, tumblers, muſicians, wreſtlers, and mutes. Theſe laſt are in great requeſt, becauſe the grand ſignior thinks it below his dignity to ſpeak to any about him familiarly, and therefore he makes himſelf merry with theſe mutes, who, though deaf and dumb, will reaſon and diſcourſe of any thing by nods and ſigns, as other people do by words; nay, many of them can write very ſenſibly and well, which is admirable.

There are alſo white eunuchs, who attend the grand ſignior at his gate. The chief of them is the capee-aga, or chamberlain, who is in greateſt authority with the grand ſignior; for he alone is allowed to ſpeak with him, and preſent all petitions, meſſages, and writings, and accompanies the ſultan wherever he goes. His ſalary is eight ſultanas a day, i. e. about three pounds ſterling, beſide preſents from all that have any buſineſs with the ſultan. They are brought up with the ichoglans, and are taken from the fourth oda to ſerve the grand ſignior, who employs them in the government of his other ſeraglios, and his ſeminaries of youth at Conſtantinople, Adrianople, and other places; makes them baſhas of Cairo, Aleppo, and other cities, and ſometimes viſiers of the bench. They are alſo truſted by the capee-aga to keep the king's curioſities and valuable rarities. They are, generally ſpeaking, not of much courage, yet they are accounted of great judgment and fidelity.

The black eunuchs and black Moor wenches ſerve the ſultanas and the reſt of the queen's women. Theſe eunuchs, while they are boys, are brought up as the white ones are, and after are ſet to ſerve and wait at the ſultan's gate, under the command of the kiſlar-aga. They are allowed a penſion of fifty or ſixty aſpers a day, and two veſts, with linen and other neceſſaries yearly, beſide preſents given them by ſuch women as come to viſit the grand ſignior's women. They

are never ſent abroad on any employment, but ſerve for ever in the ſeraglio. They are called by the names of flowers, as Roſe, Narciſſus, &c. Their buſineſs is to carry meſſages and notes from the ſultanas to the capee-aga, to be delivered to the ſultan; and attend upon the ladies in ſickneſs and health.

The grand ſignior's ſons by the queen, are brought up by themſelves, by choice nurſes, which are found out of the ſeraglio; and if he has ſons by other ſultanas, they are brought up by themſelves, but may play with them till they are ſix or ſeven years old. They live with the women nine or ten years, and about fourteen are circumciſed with great pomp, as weddings are kept among Chriſtians. The ſons, from five to ten years of age, are taught to write and read by an hojah, or ſchoolmaſter; who, for that end, is admitted into the women's apartment for certain hours, but ſees them not, unleſs two or three old ugly black Mooriſh women: but daughters are little regarded. When the ſhawhzawdeh, or ſultan's ſon, who is heir to the crown, is circumciſed, he is ſometimes ſent abroad with a ſuitable equipage, and under the care of his principal and truſty eunuchs, to be governor of Magneſia, and the provinces about it, but as deputy to his father. The eunuch is bound to give continual advice to the grand ſignior of his ſon's deportment; ſo that if he tranſgreſs the limits of his commiſſion in the leaſt, he quickly falls into diſgrace, and into a ſuſpicion of rebellion.

The old ſeraglio was built by Mahomet the ſecond, when he took Conſtantinople, to be his own palace. It is a large place, about three quarters of a mile in compaſs, and ſeated in the nobleſt part of the city. It is environed with an high wall, and the buildings are very fair. It hath but one gate belonging to it, and that is of iron, which is kept by a guard of white eunuchs. The inhabitants of it are all women and eunuchs. The women are only ſuch as have been put out of the ſultan's ſeraglio, viz. the ſultanas of the

the deceaſed grand ſigniors, ſuch as are fallen into diſgrace with the ſultan for their ill conditions or rude behaviour, or ſuch as are infirm or defective in ſomething that ſhould fit them for the ſultan's bed. They are governed by an old woman, called Kahiya-cadum, i. e. the Woman-overſeer; who is to take care that they have all things neceſſary for them, according to the cuſtom of the houſe. The ſultanas have lodgings apart, and are reaſonably well ſerved, though far ſhort of what they had in the ſultan's ſeraglio. If they are rich when ſent thither, they take care to make it known, and that procures them a good huſband and jointure. The ſultan will ſometimes go thither to viſit his grandmother, ſiſter, or other relations, or when he is melancholy.

There are other ſeraglios in Conſtantinople, which belong to private perſons, but built with an ugly appearance for fear of giving jealouſy to the grand ſignior; though within the walls, which are high, there are very beautiful apartments, adorned with gold and azure, and the floors covered with fine carpets, the walls faced with fine tiles like china. In the halls and chambers they have a riſing about a foot higher than the floor, which they call a divan, covered with richer carpets than the reſt of the room, and embroidered cuſhions ſet againſt the wall. Here they reſt, receive viſits, and ſpend moſt of the day. There are alſo many great buildings in the city like monaſteries, which they call Hans, with galleries and chambers, where merchants have lodgings and warehouſes at eaſy rates, viz. one or two aſpers a day. They bring in a great revenue to the owners. They are built of free-ſtone round a court, which has generally a fountain in it. The walls are ſtrong and well barred to ſecure the goods: the faireſt of them in Conſtantinople is the Valida, built by the grand ſignior's mother. The houſes of Conſtantinople are all of wood, very indifferently built, and very ſubject to fires, from their taking much tobacco. The ſtreets are crooked and

and narrow, ſtanding alſo up and down hill. The Caravanſeras are built as the Hans, but are uſed only to lodge poor travellers, and the ſervants of the caravan, who have rooms there for little or nothing.

Galata is the ſuburb of Conſtantinople, ſeparated by the port only, in which there are ſaiks, or ſmall boats, and wherries, to carry you at all times for a ſmall matter. You may go by land, but it is a little about, and you paſs by the Atmeidan, or field where the Turks exerciſe their archery, and go in proceſſion to make prayers to God for the ſucceſs of their arms, and whatever elſe they want. Galata is a tolerably large place; the houſes are good and well built. Many Greeks live there; and the Franks, who cohabit with them, have five monaſteries and as many churches. It has a large tower in it, and by the ſea-ſide the fineſt fiſh-market in the world, where there is great plenty of all ſorts of fiſh to be had cheap. The Greeks keep here a great many taverns, which draw the Turks from Conſtantinople thither, who are very inſolent in their drink, and dangerous then to be met with; ſo that this is one of the greateſt inconveniencies in Conſtantinople.

Caſſumpaſha, a great village, where is the arſenal for building galleys, maones and ſhips, has 120 docks, and a magazine of arms for 60,000 men; but it is inacceſſible to Chriſtians. In it are, beſide the Capoudan-baſhas, or admiral's lodging, a ſpacious bagnio for the grand ſignior's ſlaves, of whom there are many thouſands, and live very miſerably. This town is divided from Galata only by the burying-places.

Beyond Galata lies Pera, a large borough, which is ſeparated only by burying-places. In this town reſide the ambaſſadors from Chriſtian princes; for the emperor's, king of Poland's, and the republic of Raguſa's only, may reſide at Conſtantinople. The houſes are high and handſome, being inhabited only by Greeks of quality. Over againſt the ſeraglio, on the

the right-ſide, ſtands the Tophana, i. e. the place where all the guns and artillery are caſt, and it gives the name to all the quarter. The houſes of theſe three places ſtand ſome higher and ſome lower, like an amphitheatre, and form a pleaſant proſpect from the port or ſea.

[The following remarks on Conſtantinople are taken from Lady Montague.—" 'Tis certain, there are many people that paſs years here in Pera, without having ever ſeen Conſtantinople, and yet they all pretend to deſcribe it. Pera, Tophana, and Galata, wholly inhabited by French Chriſtians (and which, together, make the appearance of a very fine town) are divided from it by the ſea, which is not above half ſo broad as the broadeſt part of the Thames: but the Chriſtian men are loath to hazard the adventures they ſometimes meet with amongſt the levents, or ſeamen (worſe monſters than our watermen) and the women muſt cover their faces to go there, which they have a perfect averſion to do. 'Tis true, they wear veils in Pera, but they are ſuch as only ſerve to ſhew their beauty to more advantage, and would not be permitted in Conſtantinople. Theſe reaſons deter almoſt every creature from ſeeing it; and the French ambaſſadreſs will return to France (I believe) without ever having been there. You'll wonder, Madam, to hear me add, that I have been there very often. The aſmack, or Turkiſh veil, is become not only very eaſy, but agreeable to me; and if it was not, I would be content to endure ſome inconveniency to gratify a paſſion that is become ſo powerful with me, as curioſity. And indeed, the pleaſure of going in a barge to Chelſea, is not comparable to that of rowing upon the canal of the ſea here, where for 20 miles together down the Boſphorus, the moſt beautiful variety of proſpects preſent themſelves. The Aſian ſide is covered with fruit trees, villages, and the moſt delightful landſkips in nature; on the European, ſtands Conſtantinople, ſituated on ſeven hills.—The unequal heights

heights make it ſeem as large again as it is (though one of the largeſt cities in the world) ſhewing an agreeable mixture of gardens, pine and cypreſs trees, palaces, moſques, and public buildings, raiſed one above another, with much beauty. I have taken care to ſee as much of the ſeraglio as is to be ſeen. It is on a point of land running into the ſea; a palace of prodigious extent, but very irregular. The gardens take in a large compaſs of ground, full of high cypreſs trees, which is all I know of them. The buildings are all of white ſtone, headed on top, with gilded turrets and ſpires, which look very magnificent; and indeed, I believe there is no Chriſtian king's palace half ſo large. There are ſix large courts in it, all built round and ſet with trees, having galleries of ſtone; one of thoſe for the guard, another for the ſlaves, another for the officers of the kitchen, another for the ſtables, the fifth for the divan, and the ſixth for the apartment deſtined for audiences. On the ladies ſide there are, at leaſt, as many more, with diſtinct courts belonging to their eunuchs and attendants, their kitchens, &c.

" The next remarkable ſtructure is that of St. Sophia, which 'tis very difficult to ſee. I was forced to ſend three times to the caimairan, (the governor of the town) and he aſſembled the chief effendis, or heads of the law, and enquired of the mufti, whether it was lawful to permit it. They paſſed ſome days in this important debate; but, I inſiſting on my requeſt, permiſſion was granted. I can't be informed why the Turks are more delicate on the ſubject of this moſque, than any of the others, where, what Chriſtian pleaſes may enter without ſcruple. I fancy they imagine that, having been once conſecrated, people, on pretence of curioſity, might prophane it with prayers, particularly to thoſe ſaints, who are ſtill very viſible in moſaic work, and no other way defaced but by the decays of time; for it is abſolutely falſe, though ſo univerſally aſſerted, that the Turks defaced

defaced all the images that they found in the city. The dome of St. Sophia is ſaid to be 113 feet diameter, built upon arches, ſuſtained by vaſt pillars of marble, the pavement and ſtair-caſe marble. There are two rows of galleries ſupported with pillars of parti-coloured marble, and the whole roof moſaic work, part of which decays very faſt, and drops down. They preſented me a handful of it; the compoſition ſeems to me a ſort of glaſs, or that paſte with which they make counterfeit jewels. They ſhew here the tomb of the emperor Conſtantine, for which they have a great veneration.

"This is a dull imperfect deſcription of this celebrated building; but I underſtand architecture ſo little, that I am afraid of talking nonſenſe in endeavouring to ſpeak of it particularly. Perhaps I am in the wrong, but ſome Turkiſh moſques pleaſe me better. That of Sultan Solyman is an exact ſquare, with four fine towers in the angles; in the midſt is a noble cupola, ſupported with beautiful marble pillars; two leſſer at the ends, ſupported in the ſame manner; the pavement and gallery round the moſque, of marble: under the great cupola is a fountain adorned with ſuch fine coloured pillars, that I can hardly think them natural marble; on one ſide is the pulpit of white marble, and on the other the little gallery for the grand ſignior. A fine ſtair-caſe leads to it, and it is built up with gilded lattices. At the upper end is a ſort of altar, where the name of God is written; and, before it, ſtand two candleſticks, as high as a man, with wax-candles as thick as three flambeaux. The pavement is ſpread with fine carpets, and the moſque illuminated with a vaſt number of lamps. The court leading to it is very ſpacious, with galleries of marble of green columns, covered with 28 leaded cupolas on two ſides, and a fine fountain of baſons in the midſt of it.

"This deſcription may ſerve for all the moſques in Conſtantinople. The model is exactly the ſame, and they only differ in largeneſs and richneſs of materials.

That

That of the Sultana Valida is the largeſt of all, built entirely of marble, the moſt prodigious, and I think the moſt beautiful ſtructure I ever ſaw, be it ſpoke to the honour of our ſex, for it was founded by the mother of Mahomet the fourth. Between friends, Paul's church would make a pitiful figure near it; as any of our ſquares would do, near the Atlerdan, or place of horſes, (*at* ſignifying a horſe in Turkiſh.) This was the Hippodrome, in the reign of the Greek emperors."

Lady Montague adds the following account of the Turkiſh houſes.——" I ſuppoſe you have read in moſt of our accounts of Turkey, that their houſes are the moſt miſerable pieces of building in the world. I can ſpeak very learnedly on that ſubject, having been in ſo many of them; and I aſſure you, it is no ſuch thing. We are now lodged in a palace, belonging to the grand ſignior. I really think the manner of building here very agreeable, and proper for the country. It is true, they are not, at all, ſolicitous to beautify the outſides of their houſes, and they are generally built of wood, which, I own, is the cauſe of many inconveniencies; but this is not to be charged on the ill taſte of the people, but on the oppreſſion of the government. Every houſe, at the death of its maſter, is at the grand ſignior's diſpoſal; and therefore no man cares to make a great expence, which he is not ſure his family will be the better for. All their deſign is to build a houſe commodious, and that will laſt their lives; and they are very indifferent if it falls down the year after. Every houſe, great and ſmall, is divided into two diſtinct parts, which only join together by a narrow paſſage. The firſt houſe has a large court before it, and open galleries all round it, which is, to me, a thing very agreeable. This gallery leads to all the chambers, which are commonly large, and with two rows of windows, the firſt being of painted glaſs: they ſeldom build above two ſtories, each of which has galleries. The ſtairs

are broad, and not often above thirty ſteps. This is the houſe belonging to the lord, and the adjoining one is called the Haram, that is, the ladies apartment, (for the name of Seraglio is peculiar to the grand ſignior) it has alſo a gallery running round it toward the garden, to which all the windows are turned, and the ſame number of chambers as the other, but more gay and ſplendid, both in painting and furniture. The ſecond row of windows are very low, with grates like thoſe of convents; the rooms are all ſpread with Perſian carpets, and raiſed at one end of them (my chambers are raiſed at both ends) about two feet. This is the ſopha, which is laid with a richer ſort of carpet, and all round it a ſort of couch raiſed half a foot, covered with a rich ſilk, according to the fancy or magnificence of the owner. Mine is of ſcarlet cloth with a gold fringe; round about this are placed, ſtanding againſt the wall, two rows of cuſhions, the firſt very large, and the next little one; and here the Turks diſplay their greateſt magnificence. They are generally brocade, or embroidery of gold wire upon white ſattin——Nothing can look more gay and ſplendid.——Theſe ſeats are alſo ſo convenient and eaſy, that I believe I ſhall never endure chairs as long as I live.——The rooms are low, which I think no fault; and the ceiling is always of wood, generally inlaid or painted with flowers, They open in many places, with folding-doors, and ſerve for cabinets, I think more conveniently than ours. Between the windows are little arches to ſet pots of perfume, or baſkets of flowers. But what pleaſes me beſt, is the faſhion of having marble fountains in the lower part of the room, which throw up ſeveral ſpouts of water, giving, at the ſame time, an agreeable coolneſs, and a pleaſant daſhing ſound, falling from one baſon to another: ſome of theſe are very magnificent. Each houſe has a bagnio, which conſiſts generally in two or three little rooms leaded on the top, paved with marble, with baſons, cocks

of

of water, and all conveniencies for either hot or cold baths.

"You will perhaps be ſurpriſed at an account ſo different from what you have been entertained with by the common voyage-writers, who are very fond of ſpeaking of what they don't know. It muſt be under a very particular character, or on ſome extraordinary occaſion, that a Chriſtian is admitted into the houſe of a man of quality; and their harams are always forbidden ground. Thus they can only ſpeak of the outſide, which makes no great appearance; and the women's apartments are always built backward, removed from ſight, and have no other proſpect than the gardens, which are encloſed with very high walls. There is none of our parterres in them; but they are planted with high trees, which give an agreeable ſhade, and to my fancy, a pleaſing view. In the midſt of the garden is the chioſk, that is, a large room, commonly beautified with a fine fountain in the midſt of it. It is raiſed nine or ten ſteps, and encloſed with gilded lattices, round which, vines, jeſſamines, and honey-ſuckles, make a ſort of green wall. Large trees are planted round this place, which is the ſcene of their greateſt pleaſures, and where the ladies ſpend moſt of their hours, employed by their muſic or embroidery.——In the public gardens, there are public chioſks, where the people go, that are not ſo well accommodated at home, and drink their coffee, ſherbet, &c. Neither are they ignorant of a more durable manner of building; their moſques are all of free-ſtone, and the public hanns, or inns, extreamly magnificent, many of them taking up a large ſquare, built round with ſhops under ſtone arches, where poor artificers are lodged gratis. They have always a moſque joining to them, and the body of the hann is a moſt noble hall, capable of holding 3 or 400 perſons; the court extreamly ſpacious, and cloiſters round it, that give it the air of our colleges. I own, I think it a more

reaſonable piece of charity than the founding of convents.——

" Moſt families have had their houſes burnt down once or twice, occaſioned by their extraordinary way of warming themſelves, which is neither by chimnies nor ſtoves, but by a certain machine called a Tendour, the height of two foot, in the form of a table, covered with a fine carpet or embroidery. This is made only of wood, and they put into it a ſmall quantity of hot aſhes, and ſit with their legs under the carpet. At this table they work, read, and, very often, ſleep; and if they chance to dream, and kick down the Tendour, the hot aſhes commonly ſet the houſe on fire. There were 500 houſes burnt in this manner about a fortnight ago, and I have ſeen ſeveral of the owners ſince, who ſeem not at all moved at ſo common a misfortune. They put their goods into a bark, and ſee their houſes burn with great phiſophy, their perſons being very ſeldom endangered, having no ſtairs to deſcend."]

In Aſia, if you croſs the ſea, which is about a mile over, you come to Schutari, paſſing by Leander's tower. It is a large town, and there the grand ſignior has a ſtately ſeraglio and lovely gardens. A little lower lies Chalcedon, once a city famous for the fourth general council, but now a pitiful village. The Prince's Iſle, which is four hours ſail from Conſtantinople, and contains two little towns of Greeks, has excellent air; and the channel of the Black Sea, called the Thracian Boſphorus, is very convenient to take the air upon, being twelve miles long, affording a delightful proſpect of ſtately houſes and lovely gardens. Six miles from Conſtantinople are two forts, built to hinder the inroads of the Coſſacks, who would otherwiſe ſeek their booty in that city. At the mouth of the Boſphorus is a rock, about fifty paces from the land, where ſtands a pillar of white marble, called Pompey's Pillar, becauſe raiſed by him (as it is ſaid) in memory of his victory over Mithridates. Over againſt

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Habit of the Grand Signior in 1749.



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againſt this rock in Europe is a village by the ſea-ſide, called Fanare, where is a light-houſe for the convenience of veſſels to keep them from the rocks, on which they are in danger from frequent tempeſts and currents, cauſed by the Danube, Boriſthenes, Tanais, and other rivers falling into this ſea, to ſuffer ſhipwrecks: from thence it is called Mauro-Thalaſſa, i. e. The Black-Sea; and by the Greeks, the Euxine, or Axene-Sea, i. e. Inhoſpitable.

The Turks are commonly well-ſhaped, and have none crooked or crippled among them, but are generally of robuſt and ſtrong conſtitutions. Their habit is very fit to make them ſeem graceful, and to cover all defects; for next their ſkin they wear a pair of drawers, and over them a ſhirt and doliman, reaching down to their heels, like a cloſe-bodied caſſoc, made of ſattin, taffata, or other neat ſtuff, which is quilted in winter; and this they gird about with a ſaſh, or leathern-belt, adorned with gold or ſilver-buckles. At their girdles they commonly wear two daggers, or cangiars, their handles and ſheaths being garniſhed with gold and ſilver, and ſometimes precious ſtones, and their pouch for tobacco. Over the doliman they wear a feredg, or night-gown, which in winter time they line with rich furs, if they are able. Their ſtockings are of cloth, and the feet are ſocks of red and yellow leather, ſewed to them. Their ſhoes, which they call Padouches, are of the ſame colour, like our ſlippers. Their heads are covered with a crimſon velvet cap, without brims, about which they wreath a white or red turban, which is a ſcarf of linen or ſilk ſtuff, many ells long, and by the faſhion of it the quality of the man is known. The janizaries wear upon ſome ſpecial occaſions a ſercola, or cap of ceremony, which hangs down behind, and has a pipe of gilt leather before, half a foot long, reaching to the middle of their foreheads; otherwiſe they wear a turban of white, red, or other ſilk, as the common ſort of Turks do.

The attire of the ladies of Conſtantinople hath a a particular air of grandeur and magnificence in it, and far ſurpaſſes the dreſs of the other women of that country. Their tarpous, or head-dreſs, is made up of many handkerchiefs of various colours, all wrought with gold and ſilver, beſet with all manner of precious ſtones, and adorned with ſeveral ſorts of flowers. They can put it on or off without undoing it, and uſually wear it ſeveral days, and then put it into another faſhion; but it is often ſo heavy, as to be a burthen them. They wear outwardly a white gown, edged at the bottom with gold-laces and fringes, and lined with furs in winter, as the men's. The ladies of the ſeraglio wear ſometimes on their heads a calpak, or fur-cap; others a round platine, as the Jewiſh women, with a feather on each ſide, and plumes at their ears.

[Lady Montague deſcribes her Turkiſh dreſs in the following terms.—" The firſt part of my dreſs is a pair of drawers, very full, that reach to my ſhoes, and conceal the legs more modeſtly than your petticoats. They are of a thin roſe coloured damaſk, brocaded with ſilver flowers. My ſhoes are of white kid-leather, embroidered with gold. Over this hangs my ſmock, of a fine white ſilk gauze, edged with embroidery. This ſmock has wide ſleeves, hanging half-way down the arm, and is cloſed at the neck with a diamond button; but the ſhape and colour of the boſom is very well to be diſtinguiſhed through it. The antery is a waiſt-coat, made cloſe to the ſhape, of white and gold damaſk, with very long ſleeves falling back, and fringed with deep gold fringe, and ſhould have diamond or pearl buttons. My caftan, of the ſame ſtuff with my drawers, is a robe exactly fitted to my ſhape and reaching to my feet, with very long ſtrait falling ſleeves. Over this is the girdle, of about four fingers broad, which all that can afford it, have entirely of diamonds or other precious ſtones; thoſe, who will not be at that expence, have it of exquiſite embroi-

embroidery on ſattin; but it muſt be faſtened before with a claſp of diamonds.——The curdee is a looſe robe they throw off, or put on, according to the weather, being of a rich brocade (mine is green and gold) either lined with ermine or ſables; the ſleeves reach very little below the ſhoulders. The head-dreſs is compoſed of a cap, called Talpock, which is, in winter, of fine velvet embroidered with pearls or diamonds, and, in ſummer, of a light-ſhining ſilver ſtuff. This is fixed on one ſide of the head, hanging a little way down with a gold taſſel, and bound on, either with a circle of diamonds (as I have ſeen ſeveral) or a rich embroidered handkerchief. On the other ſide of the head, the hair is laid flat; and here the ladies are at liberty to ſhew their fancies: ſome putting flowers, others, a plume of heron's feathers, and, in ſhort, what they pleaſe: but the moſt general faſhion is, a large bouquet of jewels, made like natural flowers, that is, the buds of pearl; the roſes of different coloured rubies; the jeſſamines of diamonds; the jonquils of topazes, &c. ſo well ſet and enamelled, 'tis hard to imagine any thing of that kind ſo beautiful. The hair hangs at its full length behind, divided into treſſes braided with pearl or ribbon, which is always in great quantity. I never ſaw in my life ſo many fine heads of hair. In one lady's I have counted 110 of the treſſes, all natural; but it muſt be owned that every kind of beauty is more common here than with us. 'Tis ſingular to ſee a young woman that is not very handſome. They have naturally the moſt beautiful complexions in the world, and generally large black eyes. I can aſſure you, with great truth, that the court of England (though I believe it the faireſt in Chriſtendom) does not contain ſo many beauties as are under our protection here. They generally ſhape their eye-brows, and both Greeks and Turks have a cuſtom of putting round their eyes a black tincture, that, at a diſtance, or by candle-light, adds very much to the

blackneſs of them. I fancy many of our ladies would be overjoyed to know this ſecret; but 'tis too viſible by day. They dye their nails a roſe-colour; but I own, I cannot enough accuſtom myſelf to this faſhion, to find any beauty in it."—]

The Turks ſhave their heads, and ſay the devil neſtles in long hair; but they ſuffer their beard and muſtachos to grow: they have a great eſteem for a man with a handſome beard, and account it a great affront to take a man by his beard: they ſwear by that of their father, the grand ſignior, or the like. They ſalute one another by laying their hands upon their breaſts, and bowing a little, ſay, *Sela meon aleicom*, i. e. *Peace be with you*, and the perſon ſaluted returns the like anſwer, which was the ancient way of ſalutation, as appears from the ſcripture, and is very grave. The left-hand is the moſt honourable with the Turks, becauſe it is the ſword-ſide, ſo that the Chriſtians and Turks, though neither will give the upper-hand one to another, agree well in walking together, through difference of opinion.

The Turks make great uſe of bathing, both for keeping their bodies neat and clean, and for their health's ſake; and in every town they have many fair bagnios, the ſmalleſt village being ſeldom without one. They are all made of the ſame faſhion, differing only in bigneſs and ornaments. All that go into them ſhave off all the hair of their body, and go in naked, all but their loins, which are covered with a napkin. A ſervant alſo rubs them well behind and before, to ſupple their bones before they go in. Such as cannot ſhave themſelves, fetch off the hair with the powder of a certain mineral called Ruſma, which being mingled with lime and hot water, and laid upon any place, will fetch off the hair in half a quarter of an hour's time. In Malta they uſe orpiment for the ſame end. Having bathed, a ſervant with ſoap and cloths cleanſes the body from all filth, and then they are dried with warm cloths,

and

and ſo dreſs. The price of the bagnio is two aſpers for the maſter, and as many for the man, if he will be well ſerved. The pooreſt perſon that is, man or woman, goes to the bath at leaſt once a week. The women go in by themſelves, and are ſerved by women only. It is a capital crime for a man to go into the bath where the women are. Great perſons have them in their houſes for themſelves and wives.

[Lady Montague went to one of theſe bagnios at Sophia, a handſome town near Adrianople, famous for its hot baths, and deſcribes it thus:——"I went to the bagnio about ten o'clock. It was already full of women. It is built of ſtone, in the ſhape of a dome, with no windows but in the roof, which gives light enough. There were five of theſe domes joined together, the utmoſt being leſs than the reſt, and ſerving only as a hall, where the portreſs ſtood at the door. Ladies of quality generally give this woman a crown or ten ſhillings, and I did not forget that ceremony. The next room is a very large one, paved with marble, and all round it are two raiſed ſofas of marble, one above another. There were four fountains of cold water in this room, falling firſt into marble baſons, and then running on the floor in little channels made for that purpoſe, which carried the ſtreams into the next room, ſomething leſs than this, with the ſame ſort of marble ſophas, but ſo hot with ſteams of ſulphur proceeding from the baths joining to it, it was impoſſible to ſtay there with one's cloaths on. The two other domes were the hot baths, one of which had cocks of cold water turning into it, to temper it to what degree of warmth the bathers pleaſed.

"I was in my riding-dreſs, and certainly appeared very extraordinary to them. Yet there was not one of them that ſhewed the leaſt ſurprize or impertinent curioſity, but received me with all the obliging civility poſſible. I know no European court, where the ladies would have behaved themſelves in ſo polite a manner

manner to ſuch a ſtranger. I believe, upon the whole, there were 200 women, and yet none of thoſe diſdainful ſmiles, and ſatirical whiſpers, that never fail in our aſſemblies, when any body appears that is not dreſſed exactly in the faſhion. They repeated over and over to me, "Uzelle, pek Uzelle," which is nothing but, Charming, very charming.——The firſt ſophas were covered with cuſhions and rich carpets, on which ſat the ladies; and on the ſecond, their ſlaves behind them, but without any diſtinction of rank by their dreſs, all being in the ſtate of nature, that is, in plain Engliſh, ſtark naked, without any beauty or defect concealed. Yet there was not the leaſt wanton ſmile or immodeſt geſture amongſt them. They walked and moved with the ſame majeſtic grace, which Milton deſcribes our general mother with. There were many amongſt them, as exactly proportioned as ever any goddeſs was drawn by the pencil of a Guido or Titian,——And moſt of their ſkins ſhiningly white, only adorned by their beautiful hair, divided into many treſſes, hanging on their ſhoulders, braided either with pearl or ribbon, perfectly repreſenting the figures of the graces.

I was here convinced of the truth of a reflection I have often made, "that if it were the faſhion to go naked, the face would be hardly obſerved." I perceived that the ladies of the moſt delicate ſkins and fineſt ſhapes, had the greateſt ſhare of my admiration, though their faces were ſometimes leſs beautiful than thoſe of their companions. To tell you the truth, I had wickedneſs enough, to wiſh ſecretly, that Mr. Jervais could have been there inviſible. I fancy it would have very much improved his art, to ſee ſo many fine women naked, in different poſtures, ſome in converſation, ſome in working, others drinking coffee or ſherbet, and many negligently lying on their cuſhions, while their ſlaves, generally pretty girls of ſeventeen or eighteen, were employed in braiding their hair in ſeveral pretty fancies. In ſhort, it

it is the woman's coffee-houſe, where all the news of the town is told, ſcandal invented, &c.——They generally take this diverſion once a week, and ſtay there at leaſt four or five hours, without getting cold, by immediate coming out of the hot-bath into the cool room, which was very ſurpriſing, to me. The lady, that ſeemed the moſt conſiderable amongſt them, entreated me to ſit by her, and would fain have undreſſed me for the bath. I excuſed myſelf with great difficulty. They being however all ſo earneſt in perſuading me, I was at laſt forced to open my ſhirt, and ſhew them my ſtays, which ſatisfied them very well; for, I ſaw, they believed I was locked up in that machine, and that it was not in my own power to open it, which contrivance they attributed to my huſband."———

This agreeable writer furniſhes farther remarks on the Turkiſh ladies.—" 'Tis very pleaſant to obſerve how tenderly voyage-writers lament the miſerable confinement of the Turkiſh ladies, who are perhaps more free than any ladies in the univerſe, and are the only women in the world, that lead a life of uninterrupted pleaſure, exempt from cares, their whole time being ſpent in viſiting, bathing, or the agreeable amuſement of ſpending money and inventing new faſhions. A huſband would be thought mad that exacted any degree of œconomy from his wife, whoſe expences are no way limited but by her own fancy. 'Tis his buſineſs to get money, and her's to ſpend it; and this noble prerogative extends itſelf to the very meaneſt of the ſex. Here is a fellow that carries embroidered handkerchiefs upon his back to ſell, and as miſerable a figure as you may ſuppoſe ſuch a mean dealer; yet I'll aſſure you, his wife ſcorns to wear any thing leſs than cloth of gold; has her ermine furs, and a very handſome ſet of jewels for her head. 'Tis true, they have no places but the bagnios, and theſe can only be ſeen by their own ſex; however, that is a diverſion they take great pleaſure in.

" I was,

" I was, three days ago, at one of the fineſt in the town, and had the opportunity of ſeeing a Turkiſh bride received there, and all the ceremony uſed on that occaſion, which made me recollect the Epithalamium of Helen, by Theocritus; and it ſeems to me, that the ſame cuſtoms have continued ever ſince. All the ſhe friends, relations and acquaintance of the two families, newly allied, meet at the bagnio; ſeveral others go, out of curioſity, and I believe there were that day 200 women. Thoſe who were, or had been married, placed themſelves round the rooms, on the marble ſophas; but the virgins very haſtily threw off their cloaths, and appeared without other ornament, or covering, than their own long hair braided with pearl or ribbon. Two of them met the bride at the door, conducted by her mother and another grave relation. She was a beautiful maid of about ſeventeen, very richly dreſſed, and ſhining with jewels, but was preſently reduced to the ſtate of nature. Two others filled ſilver gilt pots with perfume, and began the proceſſion, the reſt following in pairs, to the number of thirty. The leaders ſung an Epithalamium, anſwered by the others in chorus, and the two laſt led the fair bride, her eyes fixed on the ground, with a charming affectation of modeſty. In this order they marched round the three large rooms of the bagnio. 'Tis not eaſy to repreſent to you the beauty of this ſight, moſt of them being well-proportioned and white ſkinned; all of them perfectly ſmooth, and poliſhed by the frequent uſe of bathing. After having made their tour, the bride was again led to every matron round the rooms, who ſaluted her with a compliment and a preſent, ſome of jewels, others of pieces of ſtuff, handkerchiefs, or little gallantries of that nature, which ſhe thanked them for by kiſſing their hands. I was very well pleaſed with having ſeen this ceremony; and you may believe me, that the Turkiſh ladies have, at leaſt, as much wit and civility, nay liberty, as among us. 'Tis true, the

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ſame cuſtoms that give them ſo many opportunities of gratifying their evil inclinations (if they have any) alſo put it very fully in the power of their huſbands to revenge themſelves, if they are diſcovered; and I doubt not but they ſuffer ſometimes for their indiſcretions in a very ſevere manner. About two months ago, there was found at day-break, not very far from my houſe, the bleeding body of a young woman, naked, only wrapped in a coarſe ſheet, with two wounds of a knife, one in her ſide, and another in her breaſt. She was not quite cold, and was ſo ſurpriſingly beautiful, that there were very few men in Pera, that did not go to look upon her; but it was not poſſible for any perſon to know her, no woman's face being known. She was ſuppoſed to have been brought, in the dead of night, from the Conſtantinople ſide, and laid there. Very little enquiry was made about the murder, and the corpſe was privately buried without noiſe. Murder is never purſued by the king's officers, as with us. 'Tis the buſineſs of the next relations to revenge the dead perſon; and if they like better to compound the matter for money (as they generally do) there is no more ſaid of it. One would imagine this defect in their government, ſhould make ſuch tragedies very frequent, yet they are extreamly rare; which is enough to prove the people not naturally cruel. Neither do I think, in many other particulars, they deſerve the barbarous character we give them.——

" Upon the whole, I look upon the Turkiſh women, as the only free people in the empire; the very divan pays a reſpect to them, and the grand ſignior himſelf, when a baſſa is executed, never violates the privileges of the haram, (or women's apartment) which remains unſearched and entire to the widow. They are queens of their ſlaves, whom the huſband has no permiſſion ſo much as to look upon, except it be an old woman or two that his lady chuſes. 'Tis true, their

their law permits them four wives*, but there is no inſtance of a man of quality that makes uſe of this liberty, or of a woman of rank that would ſuffer it. When a huſband happens to be inconſtant (as thoſe things will happen) he keeps his miſtreſs in a houſe apart, and viſits her as privately as he can, juſt as it is with you. Amongſt all the great men here, I only knew the tefterdar (i. e. treaſurer) that keeps a number of ſhe-ſlaves, for his own uſe, (that is, on his own ſide of the houſe, for a ſlave once given to ſerve a lady, is entirely at her diſpoſal) and he is ſpoke of as a libertine, or what we ſhould call a rake; and his wife won't ſee him, though ſhe continues to live in his houſe."]—

The Turks have no ſumptuous feaſts, but are contented with a ſmall matter. They have no ſauces but what are made at firſt ſight, as oil, pepper, &c. Their uſual food is pilau, which is rice boiled with a pullet, a piece of mutton, beef, or the like, and for want of meat, with butter. Their bread is light, but coarſe, like our biſcuit; and flat. They ſpread a carpet of Turkey leather on the ground, called a Sofra, and ſitting down upon the ground like taylors, eat it with wooden ſpoons; and inſtead of napkins, they uſe a long blue cloth, caſt round the table. They drink water uſually, becauſe wine ſeems to be forbidden by the alcoran; but the goodfellows ſay, it is a council, not a precept, and ſo drink it plentifully;

* Sale remarks on this ſubject: "Several learned men have fallen into the vulgar miſtake, that Mohammed granted to his followers an unbounded plurality; ſome pretending that a man may have as many wives, and others, as many concubines, as he can maintain: whereas, according to the expreſs words of the koran, no man can have more than four, whether wives or concubines.——Nor can we urge as an argument againſt ſo plain a precept, the corrupt manners of his followers, many of whom, eſpecially men of quality and fortune, indulge themſelves in criminal exceſſes; nor yet the example of the prophet himſelf, who had peculiar privileges in this and other points." Prelim. Diſ. to the Koran, § vi. p. 176.

but

but few do it in public, except the janizaries or ſome profligates. They never mingle water with their wine, and laugh at the Chriſtians for ſo doing. It is plentiful at Conſtantinople, and all over the Archipelago. The poorer ſort, for cheapneſs, drink a liquor made of barley and millet, ſomewhat like our beer, but not ſo pleaſant. This drink will make them drunk. They alſo drink coffee all hours of the day. This liquor they hold to be good to cure the head-ach, and keep down vapours from the head; it comforts the ſtomach, and helps the digeſtion; nay, they ſay it is good againſt all maladies. All ſexes and ranks, rich and poor, drink at leaſt two or three diſhes a day in Turkey. At the coffee houſes the maſter hath muſic to divert his cuſtomers, and draw others in. They have alſo ſherbet, which is a very good drink, made in Egypt, of ſugar, lemon-juice, muſk, ambergreaſe and roſe-water. At their treats they give coffee, ſherbet, and perfume for their beards. They ſpread quilts on the ground for their bedding, and every one lies on his own, and the maſters lay them on their divans.

Their recreations are either to ſleep, ſmoak a pipe of tobacco, or play on the tambour, which is a kind of lute; and though it be no pleaſant muſic, they will play all day on it; but ſcholars read or write. They laugh at the Franks for walking backward and forward. They entertain their company with diſcourſe, or a game at cheſs, draughts, tables, or ſuch like plays; but they never play for money, or any thing of value, becauſe they account it ſinful; and yet will ſpend whole afternoons at their games. The recreations of ſoldiers are their military exerciſes, viz. ſhooting at marks or butts with bows and arrows, darting the zagaye, ſhooting with an harquebuſe, running. The other Turks make a great diverſion of puppet-ſhews, which, though performed different from ours, yet are more pleaſing; their ſongs are pretty,

pretty, but obſcene; and ſo are many of their poſtures in dancing.

The Turkiſh language is a primitive and oriental tongue, and though not very copious, yet is grave and pleaſant, and with a little ſupply from the Arabian and Perſian, is rich and elegant enough. The Turks are not much addicted to ſciences, yet have doctors of their law, who explain it in all ſenſes.

[With regard to the Turkiſh religion, Mr. Tournefort ſays,——" The only article of faith the Mahometans have, is, that there is but one God, and that Mahomet is the meſſenger of God. As to the commandments, the Turks reduce them to five. I. To pray five times in a day. II. To faſt in lent (or their month of Ramadan.) III. To give alms, and do works of charity. IV. To go in pilgrimage to Mecha. V. To ſuffer no filth upon their body. There are four other points added, but not as abſolutely neceſſary to ſalvation. 1. To keep Friday a ſabbath. 2. To be circumciſed. 3. To drink no wine. 4. Not to eat ſwine's fleſh, nor things ſtrangled.—They believe alſo that their prayers will not be heard, unleſs they firſt reſolve firmly to forgive their enemies. It is for this reaſon that they never let a Friday paſs without making a hearty reconciliation; and hence it is, that we never hear of any malice among the Turks.*

Where their theological aſſumptions are ſo few and ſimple, and where, in conſequence, ſuch ſtreſs is laid on good works; there, if any where, we may expect to ſee the duties of humanity cultivated in an eſpecial manner; and if the difference of religious ſentiments will not permit us to regard them as brothers in Chriſt, we ſhall be obliged to allow them at leaſt the character of being good Samaritans.

" We are told, that beſide private alms, there is no nation which expends more upon public foundations

* See a collection of the moral precepts contained in the Koran; lately publiſhed under the title of *The Morality of the Eaſt.*

than

than the Turks. Even they who have but a moderate fortune leave ſomething after their death, to maintain a man to give water in the ſummer heats to drink to paſſengers, as they go along by the place where they are buried." "Nor (continues M. Tournefort) do I queſtion but they would alſo have ordered veſſels of wine, if Mahomet had not forbidden the uſe of it. The ſick viſit the priſons, to diſcharge thoſe who are arreſted for debt: they are very careful to relieve perſons who are baſhfully aſhamed of their poverty. How many families may one find, who have been ruined by fires, and are reſtored by charities! They need only preſent themſelves at the doors of the moſques: they alſo go to their houſes to comfort the afflicted. The diſeaſed, and they who have the peſtilence, are ſuccoured by their neighbour's purſe, and the pariſh funds. For the Turks, as Leunclavius obſerves, ſet no bounds to their charities. They lay out money for repairing the high-ways, and making fountains for the benefit of paſſengers; and build hoſpitals, inns, baths, bridges, and moſques.

"As charity and love of our neighbours are the moſt eſſential points of the Mahometan religion, the high-ways are generally kept mighty well; and there are ſprings of water common enough, becauſe they are wanted for making the ablutions. The poor look after the conduit-pipes, and thoſe of tolerable fortune repair the cauſeways. The neighbourhood joins together to build bridges over the deep roads, and contribute to the benefit of the public according to their power. The workmen take no hire, but find labourers and maſons gratis for the ſeveral ſorts of work. You may ſee pitchers of water ſtanding at the doors of the houſes in the towns, for the uſe of paſſengers; and ſome honeſt muſſulmen lodge themſelves under a ſort of ſheds, which they erect in the road, and do nothing elſe during the great heats, but get thoſe who are weary to come in, and reſt themſelves, and take refreſhment. The beggars them-

ſelves, though there are very few to be ſeen, think they are obliged to give their ſuperfluities to other poor folks; and they carry charity, or rather vanity, to ſuch an extream, that they give their leavings even to ſufficient perſons, who make no ſcruple to receive their bread, and to eat it, to ſhew how highly they eſteem their virtue.

" The charity of the Mahometans is extended alſo to animals and plants, and to the dead. They believe it is pleaſing to God, ſince men who will uſe their reaſon want for nothing; whereas the animals not having reaſon, their inſtinct often expoſes them to ſeek their food with the loſs of their lives. In conſiderable towns they ſell victuals at the corners of the ſtreets to give to the dogs; and ſome Turks, out of charity, have them cured of wounds, and eſpecially of the mange, with which theſe creatures are miſerably afflicted toward the end of their life: and we may ſee perſons of good ſenſe, out of mere devotion, carry ſtraw to lay under the bitches which are going to whelp; and they build them ſmall huts to ſhelter them and their puppies. We would hardly believe there are endowments ſettled in form by will, for maintaining a certain number of dogs and cats ſo many days in the week; yet this is commonly done: and there are people paid at Conſtantinople to ſee the donor's intentions executed, in feeding them in the ſtreets. The butchers and bakers often ſet aſide a ſmall portion to beſtow upon theſe animals: yet with all their charity, the Turks hate dogs, and never ſuffer them in their houſes; and in a time of peſtilence, they kill as many as they find, thinking theſe unclean creatures infect the air. On the contrary, they love cats very well, whether it be for their natural cleanlineſs, or becauſe they ſympathiſe with themſelves in gravity; whereas dogs are wanton, ſporting, and noiſy.

" As to plants, the moſt devout among the Turks water them out of charity; and cultivate the earth

where they grow, that they may thrive the better. The good muſſulmen believe they do in it a thing agreeable to God, who is the creator and preſerver of all things."——

'Even though we ſhould make a ſmall matter of allowance for that exaggeration, which a gentleman might be betrayed into, who was ſurpriſed with ſo much benevolence and humanity, where perhaps he little expected to find them; enough will ſtill remain, and the concurrent teſtimony of others, will altogether ſufficiently eſtabliſh the fact, of the Turks being a moſt humane benevolent people.

'The Turks appropriate to themſelves the name of Moſlemim, which has been corrupted into Muſſulman; ſignifying perſons profeſſing the doctrine of Mahomet. They alſo term themſelves Sonnites, or obſervers of the oral traditions of Mahomet and his three ſucceſſors; they likewiſe call themſelves True Believers, in oppoſition to the Perſians and others, the adherents of Ali, whom they call a wicked and abominable ſect. Their rule of faith and practice is the Koran.

'The chief eccleſiaſtic is the mufti, which name ſignifies an expounder of the law, and his office is of ſuch dignity, that when he comes to court, the emperor himſelf riſes from his ſeat, and advances ſeven ſteps to meet him. He alone has the honour of kiſſing the ſultan's left ſhoulder; while the grand vizier, with a more profound inclination of the body, kiſſes only the edge of the emperor's veſt, who advances no more than three ſteps to meet him. The law requires, that the mufti ſhould be conſulted on all emergencies, particularly in thoſe relating to peace and war; but the peculiar regard now ſhewn to him is little more than mere form: for were he either to give a diſagreeable interpretation of the law, or, while in council, to preſume to traverſe the emperor's deſigns, he would be inſtantly depoſed, and his place

ſupplied by one of a more compliable diſpoſition. On conviction of treaſon, or any other capital crime, he is put into a mortar, kept for that purpoſe in one of the ſeven towers at Conſtantinople, and pounded to death.

'The reverend Dr. Buſching obſerves, that as the mufti of the Turks may be compared to the pope, ſo a cadaliſker, who is a ſecular perſon, is not unlike a patriarch: a mola anſwers to an archbiſhop; a cady, who is alſo a layman, may be accounted a biſhop; and an iman, a prieſt, whoſe chief employment is praying.

'The Turks have alſo their convents, and monks under the general name of derviſes, the chief of which are the bektaſhi, mebelevi, cadri, and ſegati; whoſe forms of worſhip chiefly conſiſt in certain religious dances.

'The Turks at preſent avoid all appearance of propagating their religion by fire and ſword; and the Chriſtians of various ſects, who reſide amongſt them, enjoy full liberty of conſcience, and live in much greater tranquillity than among ſome who ſtile themſelves Chriſtians.

'The Greek church in this part of the world has at its head the patriarch of Conſtantinople, who is choſen by the neighbouring archbiſhops and metropolitans, and confirmed by the emperor or the grand vizier. This is a perſon of great dignity, he being the principal of all the Greek patriarchs, and the head and director of the eaſtern church. His revenue amounts to no leſs than a hundred and twenty thouſand guilders, one half of which he pays by way of annual tribute to the Ottoman Porte, adding ſix thouſand guilders beſides, by way of preſent at the feaſt of Bairam. Subordinate to him are ſeventy archbiſhops and metropolitans, and a much greater number of biſhops. The Armenians have many churches in this country; the Jews and Roman catholics have alſo the free exerciſe

exerciſe of their religion, and the Swedes have been permitted to build a Lutheran church at Conſtantinople.

'The Turks are not without learning, having ſome ſchools, colleges, and academies, by them called medaris; but theſe are generally inferior to thoſe among the Chriſtians, and their management of them alſo very different. Lately a Turkiſh printing-office has been ſet up at Conſtantinople by Ibrahim Effendi, who, after great oppoſition, obtained leave to print all kinds of books, except on matters of religion. He alſo publiſhed ſome maps, and books of hiſtory and geography, and is ſaid to have had a conſiderable knowlege of the Latin tongue.

'Literature, however, is not ſo rare among the Greeks, who have not only ſchools for inſtructing children in the principles of religion, as reading, writing, and learning by heart the pſalms and paſſages of ſcripture, but have alſo univerſities. The ſtate of learning, indeed, among the Greeks, is at preſent at a very low ebb, in compariſon of what it is among us; but it ought to be remembered, that they are deſtitute of the ſame means and opportunities of mental improvement. As to phyſic, the Greeks either learn from the Arabic, Jewiſh, or Chriſtian phyſicians reſiding among them; or elſe ſtudy in the univerſities in Germany, Holland, or England.

'The ottoman government is very well characterized by M. Tournefort in the following paſſages; by which it will appear how neceſſary it is in our preſent enquiry, to diſtinguiſh between the government and the people.

"Thoſe, who do not reflect on the original of this empire, diſcern at firſt ſight, that the Turkiſh government is extreamly ſevere, and almoſt tyrannical; but if we conſider that it began in war, and that the firſt ottomans were, from father to ſon, the moſt formidable conquerors of their age, we ſhall not be ſur-

priſed, that they ſet no other limits to their power than meerly their will.

" Could it be expected that princes, who owed their greatneſs ſolely to their own arms, ſhould diveſt themſelves of their right of conqueſt, in favour of their ſlaves? It is natural for an empire which is founded in a time of peace, and the people of which make choice of a chief to govern them, to be mild and gentle, and the authority of it may, in a manner, be divided and ſhared; but the firſt ſultans owed their promotion purely to their own valour, and being full of maxims of war, affected to have a blind obedience, to puniſh with ſeverity, to keep their ſubjects under an unability to revolt; and in a word, to be ſerved only by perſons who ſtood indebted to them for their fortune, whom they could advance without jealouſy, and cruſh without danger."

' This much may ſuffice as to the maxims on which this empire was firſt founded, and ſtill ſubſiſts; the effects of it will not be difficult to conceive.'

" Though the Turks, ſays M. Tournefort, imagined God gives prudence, and the other neceſſary talents, to thoſe whom the ſultan raiſes to high employments; experience often teſtifies the contrary. What capacity can pages have, who are trained up among eunuchs, who treat them with the baſtinado for ſo long a time? Would it not be better to promote youth by degrees, in an empire where no regard is had to birth? Beſide, theſe officers paſs at a ſtep, from a ſtate of the utmoſt uneaſineſs and conſtraint, to ſuch an extraordinary liberty, that it is impoſſible they ſhould not let looſe their paſſions; and yet they are entruſted with the government of the moſt important provinces. As they have neither abilities nor experience to perform the duties of their charge, they truſt to their deputies, who are commonly great robbers, or ſpies of the grand viſier, to ſend him an account of their conduct. Theſe new governors are

forced

forced alſo to paſs through the hands of the Jews; for as they have nothing when they come from the ſeraglio, they have recourſe to thoſe uſurers, who lead them to all manner of rapine and extortion.—This evil would not be ſo extream, if they would be content to receive it again by little and little; but as they are afraid every moment the baſſa ſhould be ſtrangled or removed, they never let a debt grow old, and the people muſt be ſqueezed to repay them.

" Under ſuch circumſtances it is evident, that nothing can be permanent at the Ottoman Porte, and that it is a wheel inceſſantly turning."

' The dominion of the ſultan is acknowleged in three of the four quarters of the earth, as follows:

' Turkey in Europe, a part of the antient Chriſtian empire of the eaſt, at preſent bounded on the north by Croatia, Sclavonia, and Tranſylvania; on the eaſt by Poland, Ruſſia, and Aſia; on the ſouth by the Mediterranean ſea; and on the weſt by the Adriatic and Dalmatia. The extent is not to be aſcertained with any preciſion. It contains the following provinces: to the ſouth are the Morea, or Peloponneſus, Achaia, Theſſaly, Epirus, Albania, and Macedonia; and toward the north, Romania, Bulgaria, Beſſarabia, part of Podolia, Servia, part of Hungary, part of Croatia, Boſnia, and part of Dalmatia. Turkey in Aſia, which is divided into Eaſtern and Weſtern. The Eaſtern, contains Diarbeck, Turcomania, and Georgia; the Weſtern comprehends Arabia, Paleſtine, Syria, and Anatolia. In Africa, the Turkiſh government extends over Egypt; and nominally over Algiers, Tunis, Tripoli, and Barca.

' The titles of the emperor, according to the cuſtom of the Eaſt, are very prolix and magnificent, as will appear from the following ſpecimen. We, the ſervant and lord of the moſt honoured and bleſſed cities, the venerable houſes and ſacred places, before which all nations bow; of Mecca, which God de-

lights to honour; of the reſplendid Medina, and the holy city of Jeruſalem; of the imperial and deſirable cities of Conſtantinople, Adrianople, and Burſa, emperor; alſo of Babylon, Damaſcus, of the fragrant Paradiſe, and the incomparable Egypt; of all Arabia, Aleppo, Antioch, and many other highly celebrated and memorable places, cities, and faithful vaſſals, emperor; emperor of emperors, the moſt gracious and all-powerful ſultan, &c.

'The Turkiſh arms are a creſcent.

'In the ſucceſſion to the empire, no regard is paid to age or birth-right, the Turks eſteeming it ſufficient, if, in their elections, they keep to the Ottoman family: but women are excluded from the throne. Though the government is purely monarchical and deſpotic, yet if the emperor takes no care to indulge the humours of the people, and eſpecially of the mutinous janizaries, he is not only in danger of being depoſed, but alſo of being murdered.'

Lady Mountague obſerves,——'The government here is entirely in the hands of the army. The grand ſignior, with all his abſolute power, is as much a ſlave as any of his ſubjects, and trembles at a janizary's frown. Here is, indeed, a much greater appearance of ſubjection than amongſt us; a miniſter of ſtate is not ſpoke to, but upon the knee; ſhould a reflection on his conduct be dropt in a coffee-houſe, (for they have ſpies every where) the houſe would be razed to the ground, and perhaps the whole company put to the torture. No huzzaing mobs, ſenſeleſs pamphlets, and tavern diſputes about politics. But when a miniſter here diſpleaſes the people, in three hours time he is dragged even from his maſter's arms. They cut off his hands, head and feet, and throw them before the palace-gate, with all the reſpect in the world; while the ſultan (to whom they all profeſs an unlimited adoration) ſits trembling in his apartment, and dares neither defend nor revenge his favourite. This is the bleſſed condition of the moſt abſolute

abſolute monarch upon earth, who owns no law but his will.'

'With reſpect to the national revenues, they are returnable to two treaſuries; the public treaſury, and the treaſury of the muſſulmen. The public treaſury is under the management of the tefterdar, or high treaſurer, who has under him twelve offices, to which all the revenues of the empire, ariſing from tributes, cuſtoms, &c. are returnable, and out of which the army is paid. The treaſurer is allowed five per cent. of all the money brought into the treaſury, which muſt bring him in at leaſt 200,000 dollars annually. One fourth of the money he receives he pays to the kietchudabeg, or kahya, who is the grand vizier's commiſſary, and above the tefterdar. The money of this treaſury, called the public money of the muſſulmen, is not to be touched by the emperor but in the greateſt exigency, much leſs for private occaſions. The ſultan's private treaſury, which he diſpoſes of according to his own pleaſure, is under the care of the haſnadar baſchi, who is the next perſon in rank to the kiſlar in the ſeraglio. Prince Cantemir ſays, that in his time, 27,000 purſes, amounting to thirteen millions and a half of rix-dollars, were annually returned to both treaſuries. The confiſcations of the eſtates and effects of the baſhas, and other officers, together with the money ariſing from the eſcheats of Turks dying without male-iſſue, make alſo a very conſiderable article.'

The money current at Conſtantinople is, the mangour, which is half a quadrin, copper-money, and ſix of them make an aſper, which is a little piece of ſilver, ſtamped with the grand ſignior's name, and worth eight deniers, or three farthings ſterling. The iſolette is worth fifty-five aſpers. The aſlani, or German rix-dollar, ſo called becauſe it is ſtamped with a lion, in Turkiſh aſlan, is worth eighty aſpers, and the piaſtre, or picade, ninety. The Turkiſh chequin is worth two piaſtres, and the Venetian, ten aſpers more.

The

The aſpers are many of them counterfeit. Their weights are the quirat, which is four grains, and ſixteen of them make a drachm; the medical is a drachm and a half, twelve drachms make an ounce; the rotte is twelve ounces; the oque is three rottes, or four hundred drachms; and the cantar is an hundred and fifty rottes.

As a ſpecimen of the haughty ſtile uſed by the ottoman ſultans, we ſhall here entertain the reader with a cartel, equally inſolent and extravagant, ſent by Solyman I. emperor of the Turks, to Maximilian II. emperor of the Germans.

" By connivance of the great God in heaven, we Solyman, god on earth, great and ſublime emperor of all the world, lord, maſter, and diſpoſer of all the followers of Chriſt; we ſend and declare unto thee, Maximilian, indignation, misfortune, and infidelity to thee and thy princes, ſubjects and adherents. We, moreover, give thee to know, that we, by the ſufferance of the great God, ſtiled on earth the perpetual and univerſal God, moſt mighty emperor, ſoldan of Babylon, lord of Armenia, the mightieſt in Perſepolis and Numidia, the great auxiliary of God, prince in Barbary, even unto the mountains of Achaia; king of kings, from the meridian to the pole, from the riſing of the ſun to the ſetting thereof, the firſt and chief placed in the paradiſe of Mahomet, the ſcourge of Chriſtendom and Chriſtians, keeper and defender of the ſepulchre of thy God crucified, the only victorious and triumphant lord of all the world, and of all circuits and provinces thereof: thou, Maximilian, who ſtileſt thyſelf king of our kingdom of Hungary, we will viſit thee for that cauſe, and make thee acquainted with our ſtrength of thirteen kingdoms, collected into one hundred thouſand horſe and foot, prepared for war, with all the power of Turkiſh munition, ſuch as thou, nor any of thy ſervants have ſeen, heard, or had knowlege of; and this even before thy chief city Vienna.

We,

We, Solyman, god on earth, in defiance of thee, thy adherents, and abettors, do, with our warlike ſtrength, pronounce and intend thine and their utter deſtruction and depopulation, by every poſſible means we can deviſe; and this we ſignify unto thee, to the end that thou and thy miſerable people may prepare yourſelves for death or ruin: with us it is determined, by the hands of our janizaries, to ravage and ſpoil thee, and all thy German kingdoms and provinces. This miſery we have denounced againſt thee and thy princes: have thou no doubt but we will come. Dated in the year of our reign forty-ſeven, in the city of Conſtantinople, from which we did expel thy predeceſſors, their wives, children, and friends, and made them miſerable ſlaves and captives."

'All theſe tumid menaces evaporated in ſmoke. Solyman, it is true, made vaſt preparations to invade Hungary with a powerful army, and inveſted the city of Sigeth, on the frontiers of Sclavonia, which was defended by count Serini at the head of a numerous garriſon. Solyman did not live to ſee the place reduced, but died before it of a malignant fever. The vizier, however, continued the ſiege, and the place was defended to the laſt extremity by the gallant Serini, who, finding it impoſſible longer to withſtand the fury of the aſſailants, made a ſally with his garriſon, and was ſlain with all his followers. The vizier, having entertained his ſoldiers with the ſight of Serini's head upon a pole, afterward ſent it to count Salm, who then commanded at Raab, together with this ſhort billet: "In token of my love, I ſend thee the head of a moſt reſolute and valiant commander, thy friend. The reſt of his body I have decently buried, as became ſuch a man. Sigeth bids thee farewel for ever."]

Mr. Thevenot left Conſtantinople, Auguſt 30th, 1656, and ſailed in a ſaique to Montagna, from whence he rode to Burſa, which was called by the antients Pruſia, the metropolis of the antient kingdom

dom of Bythinia, and which was the capital city of the Turkiſh empire in the reign of Orcan, the ſon of Oſman the firſt ſultan, who took it in the 726th year of the hegyra, and in the year of our Lord 1325; but it was taken from Bajazet by Tamerlane. It is about ten miles diſtant from Mount Olympus; is pleaſantly ſituated, and water is ſo plentiful, that beſide what they have in their dwelling-houſes, they have fountains in their houſes of office for their ablutions. They have ſome waters that run through the town, ſo hot as to boil an egg, of which they have made ſeveral bagnios, which ſerve for the cure of many diſtempers, and people come above 100 miles to waſh in them.

From Burſa he went to Smyrna with the caravan; and becauſe nothing is to be met withal upon this road but water, travellers muſt carry all their proviſions and houſhold-ſtuff along with them, or want both. It is a large town, and well inhabited both by Turks and Chriſtians, but is neither pleaſant nor ſtrong. It is commanded by a caſtle, at the bottom of which in the way to the Greek church, called Santa Veneranda, is a great amphitheatre, where St. Polycarp, St. John's ſcholar and biſhop of Smyrna, ſuffered martyrdom. The port is but ſmall, but the road is ſpacious and ſafe, and has a caſtle lately built to command it. By the road ſtands the cuſtom-houſe, and the houſes of the conſuls, merchants, and Franks, who have, for the moſt part, a back-door toward the ſea.

Beſide Turks, there live in it Chriſtians of all countries, Greeks, Armenians, and Latins. The Greeks have two churches, the Armenians have alſo two churches, and the Latins as many. The country about it is plain and fertile in olive-trees, and full of gardens. All things there are in abundance, and their wine is moſt excellent. It is very ſubject to earthquakes, which happen every year, and often ruin the town; but it is ſoon rebuilt again, becauſe of

of the convenience of its ſituation. The air in ſummer-time would be very hot, if it were not for the low wind, or north breeze, as they call it, which blows regularly every day, and much qualifies the heat.

[We have a more correct account of this city in Sir George Wheeler's travels, which we will add in his own words.——" Smyrna hath ſo many advantages from its natural ſituation, that notwithſtanding the great calamities which have befallen it by war, and earthquakes, it having been no leſs than ſix times overthrown and almoſt utterly ruined: yet it hath ſtill been thought worth the repairing, and reſtoring to all the beauty the art of its inhabitants could contrive to adorn it with. It is ſituated at the bottom of a bay, eſteemed twenty miles to its mouth, ſecured with high mountains on every ſide from all winds but the weſt; whence from the ſea they can receive no damage.

" Smyrna is a place of great antiquity, and is reputed to have had the Amazon Smyrna for its foundreſs. They therefore ſtamped their money with the figure of her head. Here is a great number of Chriſtians of all nations, ſects and languages. The Latin church hath a monaſtery of Franciſcans; the Armenians have one church; but the Engliſh, which are the moſt conſiderable in number next the Greeks and Armenians, have only a chapel in the conſul's houſe; which is a ſhame, conſidering the great wealth they heap up here beyond all the reſt: yet they commonly excel them in their paſtor; for I eſteem a good Engliſh prieſt an evangeliſt, if compared with any of the reſt. The Hollanders, I believe, next to the Engliſh, are more numerous than any nation of the Franks, and take no more care, as I could learn, of their religious worſhip. But as to trade, none ſtrive to outvy each other ſo much as the Engliſh and Hollanders, whereof Smyrna and Aleppo are now the chief places in the Levant. The trade was formerly

merly pretty well divided between them; but ſince their war with the French, the Engliſh have much the greater part of it.

The chief commerce conſiſts in raw and Perſian ſilks, grograms, both in yarn and alſo woven, brought by the Perſians and Armenians; and much cotton, raw and made in yarn, &c. which groweth all about theſe countries, and the iſlands of the Archipelago, being brought by the Greeks and Turks to be ſold here. The Engliſh factory conſiſts of fourſcore or an hundred perſons, moſt of them younger ſons to gentlemen, who give three or four hundred pounds to ſome great merchant of the Levant company, and bind their ſons apprentices for ſeven years; three whereof they ſerve at London, to underſtand their maſters concerns, and then their maſters are obliged to ſend them to negotiate in theſe parts, and to find them buſineſs, out of which they are allowed a certain ſum per cent. There, by their induſtry in traffic for themſelves, alſo upon good gains, but little loſs, they live genteelly, become rich, and get great eſtates in a ſhort time, if they will be but indifferent good huſbands, and careful of their own and their owners buſineſs."]

Epheſus lies not above fourteen or fifteen leagues from Smyrna. In the way is a village called Sedequi, about three leagues from Smyrna, ſituated in a very pleaſant country; for which reaſon the European conſuls of Smyrna have their country-houſes there, and frequently retire thither to divert themſelves with hunting. The reſt of the way from Sedequi to Epheſus is over a very pleaſant and large plain. Epheſus, once ſo noted a city, is now nothing but a confuſed heap of rubbiſh, pieces of marble, demoliſhed walls, broken columns and chapters. That part, which is at preſent inhabited, is bounded on the eaſt with a large plain, which reaches as far as the Archipelago, and on the ſides with high hills. The moſt remarkable thing in it is the old church of St.

John

John the evangeliſt. The Turks have converted it into a moſque, have added a minaret, and adorned it after their faſhion; but the greateſt rarities of it, when it was a church, were carried to Conſtantinople to ſultan Solyman, to adorn the moſque he had erected there. The caſtle ſtands on a hill juſt by it, and has a very ancient tower ſtill ſtanding, on the top of which is a very curious piece of ſculpture, or baſſo-relievo, which, as ſome ſay, repreſents the hiſtory of the famous Roman, Marcus Curius; but others ſay, the deſtruction of Troy. The truth is, none dare come near enough to take an exact view of it, and ſo they only gueſs at it. In paſſing it, you may diſcern three pieces of marble, one repreſents Bauhmal, the ſecond a man fallen dead from his horſe; a perſon in a ſenator's habit ſtanding by, ſeems to lament the accident; and the third is the figure of a dead body laid out ready for interment.

A large incloſure, where antiently ſtood the temple of Diana, has nothing remaining of it, but one large gate, much ruined and defaced. Within it, on the north ſide, is engraven on a ſtone a man on horſeback, with a dog by him, and a ſerpent twiſted round a tree. On the ſouth-ſide are two inſcriptions, but they are ſo mingled, that their meaning is not to be gueſſed at. Not far from Epheſus lies an iſland called Scala Nova, but by the Turks, Cous-Adaſi, or the Iſland of Birds. Here are the richeſt Muſcadine wines made, of all the iſlands of the Archipelago.

From Smyrna Mr. Thevenot went for a diverſion to ſee the wonders of Chio, ſo much talked of throughout all Aſia. This iſland, which may be called the paradiſe of Greece, is governed by Chriſtians, though under the authority of the Turks, who command in ſmall matters. The people obtained theſe privileges by ſubmitting voluntarily to Mahomet II. when he conquered Greece; and the Turks ſuffer them to enjoy them without controul. Up and down the country are ſeveral churches, belonging either to the po-

piſh

piſh biſhops or monks; but the Greeks have many more in ſeveral places, the Latin churches being reckoned but 301, but the Greeks 500: they are all well ſerved, and divine ſervice is performed with as many ceremonies, as if it were in the heart of Chriſtendom, for the Turks moleſt them not.

This iſland produces great quantities of maſtic. They prick the trees in the months of Auguſt and September, and the maſtic, which is their gum, ſweating out by the holes made in the bark, runs down the tree, and falls upon the ground. There it congeals into flat pieces, which they gather ſome time after, and lay it in the ſun to dry, and then range and ſhake them in a ſieve to ſeparate the duſt from them; which ſo ſticks to the faces of thoſe that do it, that it cannot be got off but by rubbing their faces with oil. Theſe villages produce above 1000 cheſts of maſtic, of which they pay to the grand ſignior yearly 300 cheſts, or 300 weight; every village being aſſeſſed according to their quantity of trees; and the reſt they are obliged to ſell at a certain rate, to the farmer of the cuſtoms. This maſtic is by Dioſcorides allowed to be the beſt in the world, though it grows alſo in other places. It is a white gum, which enters into the compoſition of many ointments; and the Greeks uſe to chew it much, becauſe it makes them ſpit, whitens their teeth, and ſweetens their breath: they put it alſo in their bread to make it more delicate.

The chief town of this iſle is of the ſame name. It hath good houſes, and the ſtreets are wide enough for coaches: it is not large, but well peopled, and moſt part of the inhabitants are Chriſtians, either Greeks or Latins, who have each of them a biſhop, and ſeveral churches; but the Greeks have moſt by far. They have alſo many convents of nuns, but not ſo ſtrictly ſhut up but that men may come at them, and they will be kind to them, ſometimes even beyond the bounds of Chriſtian charity. They may leave

leave their convent when they pleaſe; and their buſineſs, while they are in it, is to embroider in gold, ſilver and ſilk, upon handkerchiefs, purſes, &c. and they are very ſkilful in it.

This whole iſland is very ſubject to earthquakes, yet would be very fertile were it not ſo ſtony, and if it had more water; for it rains ſo little there, that every ſpring the Turks, Greeks, Latins, and Jews, are forced to make proceſſions to obtain rain. But notwithſtanding the hilline ſs and dryneſs of the iſland, it has all things neceſſary and good in ſufficient quantities. It yields corn and wine, but being thick, ſome do not like it, becauſe, they ſay, they muſt both eat and drink it. All things are cheap there, and excellent partridges may be had for little or nothing; for they keep them tame like turtles, and have keepers, who drive them out in the morning, and whiſtle them in at night, which call they always obey. The inhabitants of this iſland are the only people who have preſerved their liberty under the Turks.

The Chiots make much damaſk, ſattins, taffatas, fuſtians, and other ſilk-ſtuffs, and drive a trade in many places with their ſaiques, viz. to Grand Cairo, and the maritime cities of Barbary and Natolia. Such as are not obliged to follow buſineſs, ſit whole days under the trees talking together. Learning is out of uſe in this country; yet they have naturally a ſharp wit, ſo that to avoid their cheats in dealing, a man had need of all his eyes about him.

The Chiots, both men and women, are much given to dancing; and on Sundays and holidays, they dance all night promiſcuouſly, both in the cities and villages; and a ſtranger is freely allowed to put in with them. They are not at all jealous, but their women and maids are allowed to ſtand at their doors to ſee and talk with ſuch men as paſs by; and they will be as merry and familiar with ſtrangers, as if they had been acquainted with them all their days.

Another isle of the Archipelago, bordering upon Asia, is Patino, Palmosa, or Patmora, antiently Pathmos. It is but 18 miles in compass, and has but one well built town in it, with a castle in the middle of it, called, The Monastery of St. John, where 200 Greek monks live. St. John the Evangelist being banished into this isle, is said to have wrote here his Revelations. They carefully keep in their church a body shut up in a case, which they affirm to be the body of St. John; and shew a grotto, where they likewise say St. John wrote the Apocalypse. There are about 3000 souls in the isle, who have much ado to live, the isle being very dry and rocky. No Turks live in the island, but they are all Christians who pay tribute to the grand signior. The Corsairs put into this island to careen, and take fresh water.

The isle of Nixia, antiently Naxos, is 120 miles in compass. It was subject to the Sanudi and Somarigi, Venetian dukes, till the Turks took it under the emperor Solymus; yet there are still in it several noble families descended of those dukes. The land is fruitful in all things, but especially the valley of Darmilla, which has 18 villages. By the sea-side, over against the island of Nicaria, is to be seen, upon a very steep and rugged mountain, some ruins of the castle of Apollo; and it is a wonder how stones could be got up so high to build it. By it are four little towns well inhabited.

On the hills hereabout many goats feed upon an herb, called Ledum, which leaves a kind of viscous dew upon their beards, that turns into a gum, of a very good smell, called Labdanum, or Laudanum, and is gathered by cutting off their beards.

About six miles from Nixia is the isle of Paro, antiently called Paros, which has three castles, several villages, and a good harbour for all sorts of vessels; fair churches, and many Greek priests and monks. The antiquities of this isle, consisting in statues, marble chests,

cheſts, &c. were carried away by an Engliſh gentleman, who took all he could find here, as well as at Delos, now called Sedrille, where was plenty of them; but now there remains but one image of a woman, ſo large that it cannot be ſtirred. This iſle was famous for its noble quarries of marble, and for the oracle of Apollo heretofore, but now it is the reſort of the corſairs. The iſland of Mycone, antiently Myconus, was once a well peopled iſle, but now is almoſt forſaken, becauſe of the rigorous perſecution of the Turks. It is about three miles round.

We paſs over ſeveral iſlands of inferior note; as the enumeration of them would furniſh very little either of information or entertainment.

From Chio Mr. Thevenot ſailed into Egypt, and in his paſſage, being left before the iſle of Samos, he took a view of it. It is a very barren country, though famous for having been the birth-place of Pythagoras, Polycrates, and the Sibyl: it is eighty miſes in circuit. Over againſt Samos, and pretty near it, is the iſle of Nicaria, antiently called Icaria, from Icarus the ſon of Dædalus. It is of a long figure, and the land is very dry and full of rocks, in which are the houſes of the inhabitants, who are in all about 3000 ſouls, very poor and ill clad.

They are much addicted to ſwimming, and fiſhing up ſponges and wrecks; and the richeſt men, or papas in the iſle, give their daughters to the beſt ſwimmer, which is tried before the damſel and her father: he that can remain longeſt under water wins the maid. They pay the grand ſignior tribute in ſponges. They have vineyards among the rocks here and there, and they make of the grapes a ſort of white wine, as clear as water, which paſſes by urine as ſoon as it is drank. The wine, as alſo wax and honey, they trade with to Chio. The inhabitants are well ſhaped and ſtrong. The old Greek emperors of Conſtantinople baniſhed perſons of quality that had offended them into this iſle.

Leaving Samos, he came to the iſle of Stanchio, otherwiſe called Iſola Longa, ninety miles diſtant from it. It was antiently called Coos, is ſeventy miles in circuit, and very fruitful, eſpecially in good wine. On the port by the ſea-ſide is a pretty good caſtle, where the Turks keep garriſon. The town lies behind it, where there is a prodigious tree of that vaſt extent, as to cover 2000 men eaſily, the branches being ſupported with many ſtones and wooden pillars; there are ſeveral barbers-ſhops, coffee-houſes, and ſuch like places, beſide benches to ſit on, under it. It was antiently famous for the temple of Æſculapius, and the births of Hippocrates the prince of phyſicians, and Apelles the prince of painters. The knights of Malta held it, when they were maſters of Rhodes, and there are ſtill many monuments remaining in it. Strangers here are more regarded by the women than is grateful to their huſbands.

He ſailed next to the caſtle of Bodrou, which lies over againſt Stanchio, at 12 miles diſtance. There is a good port, but ſo ſhut up with dirt, that great ſhips cannot get into it. You enter this caſtle through ſeven gates, over which are ſeveral coats of arms, which belonged to the knights of Rhodes, that commanded there.

From Bodrou he ſailed to Rhodes, which is 100 miles from Stanchio. The iſle of Rhodes has Lycia on the north, being parted from it by the ſea, which is 20 miles broad; the iſle of Cyprus on the eaſt; Candia on the weſt, and Egypt on the ſouth. It is 100 miles in circuit, lying in a temperate climate. The ſoil is fruitful, and hath ſeveral villages in it well inhabited, beſide a ſmall city which is ſtrong. This iſland has been under the Greeks, and under the Saracens, who loſt it to the knights hoſpitallers of Jeruſalem in 1309. They held it 200 years, and now is in the hands of the Turks, who under Solyman II. took it in 1522.

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The town hath two harbours, of which the Great Port, being ſquare and ſpacious enough, is not very ſafe, when the wind blows from E. N. E. or S. E. On the right-hand, at the entry of this port, is a new tower, built by the Turks, in a place where the old tower of St. Nicholas ſtood. It is well furniſhed with cannon; and over againſt this tower, ſtands the caſtle of St. Angelo, but ſomewhat ruinous. This caſtle and tower were built in the place where ſtood the feet of the great Coloſſus, one of the ſeven wonders of the world; between the legs of which a ſhip under ſail might paſs. It repreſented the ſun, and was caſt by Chares the Lyndian. It was ſeventy cubits high, ſtrided fifty fathoms, and carried a light-houſe in one hand. It was overthrown by an earthquake, and being broke to pieces by the Saracens, was ſold to a Jew, who loaded 900 camels with the metal, and carried it to Alexandria, in the year of our Lord 954, and 1461 years after it was made. The port of the gallies, which is covered by the caſtle of St. Erme, is a good harbour, and able to contain many gallies; but the mouth of it is ſo narrow, that one galley only can enter at a time. It looks to the E. N. E. and is every night ſhut with a chain. On the ſide of this port is a piazza, with ſome trees and a fountain in it, and at the bottom of it the arſenal, where gallies and ſaiques are built. The town is ſmall, but ſtrong, having high and well-built walls, planted with faulcons on the top, and below there are port-holes for great cannon.

It hath three gates, one to the ſea, where corn is ſold, and two to the land-ſide. Over the water-gate is ſet up the dragon's head, which was 33 feet long, waſted all the country round, and was ſlain by Deogate de Gozon, one of the knights of St. John. The ſtreets of the town are tolerably broad, all paved with little ſtones, and for the moſt part covered with pent-houſes on each ſide: there are ſeveral fair buildings in it. Rhodes is inhabited now only by Turks and

Jews; for though the Chriſtians are permitted to keep ſhops in town in the day-time, yet in the night they muſt retire to villages in the country about it. Lindo, the country of Chares, who made the Coloſſus of Rhodes, is a little rock at the point of the iſle of Rhodes, 60 miles from the town. It has a ſmall town on it, with a very good fort.

At the bottom of the Mediterranean, lies the noble iſland of Cyprus, famous in all ages for the fertility of its ſoil, the excellence of its climate, and the advantage of its ſituation. It has been known in different ages of the world, by very different names; and ſome of theſe are ſuch, that it would be a difficult thing to point out clearly the authorities upon which they are founded. At length it was called Cyprus, but from whence it is not very clear; ſome ſay from its copper mines, others from cypreſs-trees which were in a manner peculiar to it.

In antient times it was conſecrated to Venus, who is ſtiled by the poets, the Cyprian Goddeſs; and the reaſon of this ſeems to have been from the wantonneſs of its inhabitants; as this again may be derived from the excellence of its climate, and from the fertility of the country. The longeſt day is about fourteen hours and a half; their weather in ſummer is prodigiouſly hot, ſo that ſometimes their brooks, and even their rivers, have been dried up; and in the reign of Conſtantine the Great, when they had no rain for 36 years, it was in a great meaſure deſerted. But ſuch accidents happen ſeldom, and therefore ought not to be mentioned as objections to the general repute this country has been in for its great fruitfulneſs.

It abounds with wine, oil, corn, ſugar, cotton, honey, wool, turpentine, allum, verdigreaſe, all ſorts of metals, and moſt excellent ſalt. This iſland affords ſeveral good ports, all the materials requiſite for building of ſhips, all the commodities that can be deſired for carrying on a great trade; and, if it were

were under a right government for one century, might be able to defend itſelf againſt all its neighbours. At preſent it is thinly peopled, and not half cultivated. A Turkiſh baſha deſtroyed all the ſugar-canes, to prevent the Cypriots from having too much wealth; an evil which there is now no reaſon to fear. In a word, it is at this day the cleareſt proof that can be given, how much a bad government can defeat all the kind intentions of nature: for in ſpite of all the advantages that a country can poſſibly have, there never was a more diſmal or deſolate place than this iſland is at this day. From having millions of people, there are now in it ſcarce 30,000; from a climate that produced a perpetual ſpring, it is become both unwholeſome and unpleaſant; from cities and towns that touched each other, there are now only villages and heaps of ruins; from abundance of all things, the inhabitants are reduced to indigence and ſtarving. So that, except to conſiderate and intelligent perſons, the face of the modern Cyprus refutes all that antient authors have ſaid in its favour. Such are the effects of a falſe religion and tyrannical government.

It would be inexcuſable in ſpeaking of theſe iſlands, to ſuffer that which makes the greateſt figure in hiſtory, to remain hidden, and out of the reader's view; I mean the iſland of Candia, ſo long the theatre of war between the Venetians and the Turks. The inhabitants of this iſland are allowed to be ſenſible, as well as brave and hardy; whereas the Sciotes, or inhabitants of the iſland of Scio, are commonly called Praſſinos by the Turks, which is as much as to ſay, Green. The reaſon of this is, that the Turkiſh baſha, much eſteemed for his wiſdom, obſerving the manners of the inhabitants of that iſland, ſaid, that "A wiſe Sciot and a green horſe were rarities equally hard to be met with." By this unlucky ſarcaſm he ſtamped the name of Praſſinos upon this whole nation. But for the Candiots, though the Turks hate them, yet they cannot help owning, that they have

both courage and underſtanding; of both which they gave ample teſtimony in the courſe of the long war before-mentioned.

The iſland of Candia, which in old time was, and alſo now is by the Turks called Crete, hath followed, for the moſt part, that of the empire of Greece, and is now ſubjected to the tyranny of the Turks, after a war of above 27 years; in which time the Venetians did bravely, and with unparalleled courage, defend the city of Candia to the laſt extremity. After a cloſe ſiege, for near two years continuance, the vizier there in perſon, and with him the beſt of all the Ottoman forces, they were forced to ſurrender; yet upon the moſt honourable terms that themſelves could propoſe, carrying away with them, not only their cannon and all other ammunition, but alſo the bells which were in the ſteeples, and whatever elſe they thought worth their labour. The vizier was ſo much overjoyed that the city was ſurrendered to him, that he appointed ſeveral of the Turkiſh boats to aſſiſt the Venetians, if they ſhould have occaſion for their help, in carrying their goods to the ſhips. He was ſo obſervant of his word on the ceſſation, that he cauſed two janizaries to be put to death for attempting to force their way into the city.

All Europe has heard of this great ſiege; how many thouſand bombs were caſt into the city; how many mines were blown up; and how many bold aſſaults the Turks made. They had at laſt worked themſelves ſo near the walls, that it was impoſſible for the beſieged to make uſe of any of their great guns; for no ſooner could a man appear to level a gun, but there was a ſhower of bullets and arrows: ſo that the Turks would often attempt to undermine, and the Venetians to countermine them; and when they met under ground, they fought moſt deſperately. The Venetians have an engine which they call Trombo di Fuoco, it is as long as a half-pike, the ſtaff bigger; at the end are two irons about two

feet long, in the form of a fork, in which is faſtened a trunk made of iron, and ſome are wood; in it are five charges, each firing ſeverally and at a certain time, and carry ſeveral bullets to do execution as far as a piſtol: they ſet fire to it at the fore-part, and have a touch to reach from one chamber to the other. Another invention they had to fiſh up the Turks when they attempted to undermine their walls: they had hooks made in the form of a boat's grappling, the points ſharp, faſtened to a rope, and four or five feet of chain at the end; theſe hooks they often caſt over the walls amongſt the Turks, and ſeldom failed to bring up a Turk, ſome faſtened by the cloaths, others by the body. I have heard ſome of the officers ſay they have taken ſeveral in a night; for when the hook was faſtened, they gave them not time to unhook themſelves, but had them ſoon over the walls.

This iſland had twenty cities, and above one thouſand towns, villages, and large monaſteries; now there are not above four cities, and three hundred towns and villages. Several men have ſeveral opinions about the labyrinth here; but one ſignior Venetando, who was born in a neighbouring village, gives this account: that a certain king of this iſland had ſo great a hatred for all women, that he ordered this place for his court; and at laſt lived ſo privately, that he would not ſuffer any perſons to come to him, but ſuch as adminiſtered affairs, and ruled in his ſtead. He would ſeldom come out, but to worſhip at a temple, dedicated to Jupiter, which ſtood cloſe by it. In this labyrinth he ended his days, and had a famous tomb built for him, the ruins of which they ſhew you.

The labyrinth is about two miles about, being ſo covered on the top with earth, as it ſeems to be all firm land; we entered it with two torches and candles in lanthorns, having a line to direct us out again. The way is plain under foot, and arched over head,

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ſome arches being about ten feet high, ſome more, ſome leſs, with ſeveral windings. I made it my buſineſs to obſerve if there was any thing of a building in the pillars or ſides, but found it moſtly an entire ſtone; which they told me was ſo well cemented together, that indeed it appeared ſo. Here are a great many ſmall vaults, about four feet long, two broad, and two over, which were for burying-places. There are abundance of batts which hang in cluſters, ſome of them larger than ordinary. We endeavoured to fright them, ſcorching their wings, by which we found there was life in them: their ſleep is obſerved to be much more ſound with a north-wind, than with a ſouth-wind; as the ſpring comes on they leave this their palace. We had almoſt ended our line, being about 100 pikes, which is about eighty yards, and then returned out, being a good hour in the labyrinth. The damps are very great, againſt rain it is always dropping, but very dry with northerly winds. At the end is a lake, and they tell you, that ſome who have attempted to go to it, have been drawn into it. Our curioſity did not invite us to ſee it; for though it were not true, as in probability it is not, the noiſome ſmells are enough to ſtifle one. To the ſouth-weſt, about ten miles diſtant, is that famous and great mountain, called Pſilla Vuona, formerly mount Ida; at four of the clock it caſts a ſhadow on the labyrinth. On it are many pleaſant monaſteries, with groves of cypreſs-trees, and abundance of fountains. Some ſay the coaſt of Barbary may be ſeen from the top. From the labyrinth to Candia, is about ten hours riding, moſt in a plain, till within ten miles of the city.

There are in this iſland abundance of monaſteries, but very poor, and ſome are ſhut up for want of monks. Candia, ſo famous and generally known for the brave defence it made againſt the Turks, appears, by the ruins, to have been one of the beſt cities in the mid-land ſeas. It is ſeated on the north-ſide of

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the iſland, almoſt mid-way between Canea and Sittia, in a pleaſant bay, having an artificial port ſecured from the north-wind by a mole about 200 yards long, with a ſtrong and large caſtle at the head, called Caſtel del Molo, having twenty great guns. To the eaſt of the arſenal is the old caſtle, called La Battaria del Arſenal, which is rebuilt with a ditch round it to bring in the ſea, moſtly cut out of a firm rock. The port is almoſt round, and the gallies or ſmaller veſſels ſecure againſt any wind, but there is not water enough for ſhips of any conſiderable bigneſs. It is filled very much with the rubbiſh that the rains carried into it from the city, and would certainly have been choaked up in a few years, had it not been for a French merchant, one monſieur Dodei, who to ingratiate himſelf with the baſha, cauſed an engine to be brought from Marſeilles to cleanſe it.

The Turks take a delight to give an account of the ſtrength of the place, and eſpecially will ſhew you a ſmall cave or arch, where the Venetian general uſed to ſleep, (as they tell you) to ſecure himſelf from the bombs. Not above one eighth part of the houſes that formerly were, are now inhabited; very few being left entire; nor do the Turks repair any but thoſe where they dwell. The beams of the old houſes are bought up and carriedto Venice, Zant, and other places; and being made of cypreſs-wood, they ſerve to make cheſts and cabinets, many of which have been brought to England. The number of the inhabitants of the city is not reckoned to be above 10,000, including Greeks. There is a continual garriſon of 2000 janizaries, beſide the baſha's guards. Since the taking the place, they have granted liberty to all that will come to inhabit there; but all their encouragement cannot reſtore it.

The MILITARY QUALITIES of the ſeveral EUROPEAN NATIONS compared:

By a General Officer who has juſt publiſhed an Account of the late Campaigns in GERMANY; in which he bore a great Part.

NEXT to the local geography of a country, the natural hiſtory, and political conſtitution of it, are objects that deſerve the utmoſt attention; as the quantity and quality of its productions, ſoil, climate, food, and form of government: becauſe on theſe the phyſical and moral qualities of the inhabitants entirely depend. Thoſe who inhabit the plains, and rich countries, are generally effeminate and bad ſoldiers; impatient under the leaſt fatigue, ſoon ſick, require too much food, and are leſs active than thoſe of the mountains, and in every reſpect inferior to them. What did not the poor Scots Highlanders do? what did they not ſuffer? They will live where an Engliſhman, though animated with equal courage and love of glory, will periſh; meerly from the difference of their ſituation before they become ſoldiers. The Croats in the empreſs's ſervice, ſeldom if ever encamp, and are expoſed to all the inclemency of the weather; yet, in proportion, much fewer of them die, than among the reſt of the troops: which can be attributed only to the difference of the countries from whence they come. The inhabitants of great towns are ſtill worſe than thoſe of the plains; being long enervated with vice, and its conſequences, they are unable to ſupport any fatigue: and are, moreover, too talkative ever to form good and obedient ſoldiers. The form of government produces no leſs variety in the characters of men, than the phyſical qualities of the country.

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The ſubjects of a deſpotic prince being from their birth taught obedience, and ſubordination, two eſſential qualities to form a good ſoldier; if not entirely alienated and weakened by oppreſſion, and poverty, are preferable to thoſe of republics, unleſs theſe are animated by the enthuſiaſtic fire of liberty. But if deſtitute of this principle, theſe latter make but indifferent ſoldiers; becauſe their pretenſions to liberty claſhes continually with that blind ſubordination, which conſtitutes the very foundation of a good army.

Diſcipline ſhould be adapted to national characters, by which both are improved: but as thoſe who have the formation and conduct of armies, ſeem wholly unacquainted with human nature in general, and with its various modifications, according to the difference of countries and government; they find themſelves incapable to form a code of military laws, founded on national characters: and are therefore forced to deſtroy theſe, and eſtabliſh it, on the weak, uncertain, and ſlaviſh principle of fear; which has rendered our armies much inferior to thoſe of the antients.

The French are gay, light, and lively, governed rather by an immediate and tranſitory impulſe, than by any principle of reaſon or ſentiment: their ſenſations, from the nature of their climate, are very delicate; and therefore objects make a very ſtrong impreſſion. From whence it follows that they are impetuous, and dangerous in their attacks; all the animal ſpirits ſeem united, and give them a more than ordinary degree of vigour for that inſtant; but it exhauſts the whole frame: the inſtant following they appear languid and weak, and changed into other men. To this national character may be added, that their armies are recruited from the claſs of men that inhabit the towns, who, of all others, are the leaſt proper for ſoldiers, being vain, impatient, talkative and effeminate: they advance, aſſured of victory, having a great

a great opinion of themſelves, and contempt of others: but if repulſed, their ſpirits are exhauſted, ſhame ſucceeds, and humbles them to ſuch a degree, that they are not eaſily prevailed upon to renew the attack; and as their vanity will never let them confeſs they are in the wrong, they throw the fault on their leaders, become mutinous, and deſert. Wherefore it ſhould be a maxim in making war againſt the French, to keep them continually in motion, eſpecially in bad weather; always to attack them, never to permit them to follow their own diſpoſitions, but force them to obſerve yours.

The Auſtrian army is compoſed chiefly out of the claſs of labourers, vaſſals of the great lords; they are obedient and patient, and bear without a murmur the greateſt hardſhips: and though their religion does not riſe to any degree of enthuſiaſm, probably for want of being excited by an able leader, yet it keeps them ſober, and free from vice. By education, and temper, they are little diſpoſed to reaſon about cauſes and events; and therefore very proper to form a good ſoldier, and ſuperior to any other, who are not raiſed by ſome ſpecies of enthuſiaſm.

The Ruſſians have all theſe qualifications, in common with the Auſtrians; and beſide, ſuch a fund of veneration for their prince, which inſpires them with a degree of enthuſiaſm, that muſt neceſſarily render them ſuperior to every other army that is not animated with ſimilar principles. Their courage alone has rendered them victorious, in ſpite of all thoſe difficulties in which the general ignorance of their officers involved them.

The Pruſſian army, being compoſed chiefly of ſtrangers of different countries, manners, and religions, are united only by the ſtrong chain of military diſcipline: this, and a moſt rigid attention to keep up all the forms and diſcipline eſtabliſhed, conſtitutes a vaſt and regular machine; which being animated

mated by the vigorous and powerful genius of their leader, may be juſtly accounted one of the moſt reſpectable armies in Europe. But ſhould this ſpring, however, languiſh but for an inſtant only, the machine itſelf, being compoſed of ſuch heterogeneous matter, would probably fall to pieces, and leave nothing but the traces of its antient glory behind.

The Spaniards are brave and patient; and have beſide a point of honour, which being improved, would make them good ſoldiers: their army, at preſent, would make but an indifferent figure, for two or three campaigns; as their generals have neither that knowlege founded on ſtudy and application, or that produced by experience.

The Engliſh are neither ſo lively as the French, nor ſo phlegmatic as the Germans: they reſemble more, however, the former; and are therefore ſomewhat lively and impatient. If the nature of the Engliſh conſtitution permitted ſome degree more of diſcipline, a more equal diſtribution of favours, and a total aboliſhment of buying and ſelling commiſſions, they would ſurpaſs, at leaſt equal, any troops in the world.

The Turks, and every government founded on military force, muſt neceſſarily decay; unleſs the ſame fanaticiſm which gave it birth, be kept up by continual wars. Mahomet underſtood this principle ſo well, that he has made a religious precept of it, commanding his followers never to make peace with their enemies. As the force of this army depends entirely on numbers, and enthuſiaſm; if this laſt is ever extinguiſhed, which now ſeems to be much the caſe, the other will avail them nothing: and that immenſe fabric, being no longer animated with the only ſpirit which could ſupport it, muſt ſink under its own weight.

A

JOURNEY

TO

PALMYRA

OR

TEDMOR in the DESART.

THIS account is taken from the French edition of the ingenious Mr. Wood's pompous work on the Antiquities of Palmyra. A work which will be a lasting proof of the abilities of the author, and the two learned gentlemen his companions in his travels. From such works it is impossible to abridge without giving both instruction and entertainment.

" Two gentlemen *, says our author, who more than once had been led by curiosity to travel into Italy, were persuaded that a voyage properly made to the most remarkable places in antiquity, on the coast of the Mediterranean, might be of advantage to the public, at the same time that it would afford knowlege and entertainment to themselves. As I had already seen most of the places they proposed to visit, they did me the honour to communicate their design to me, and I with pleasure accepted their invitation to be one of such an agreeable party. The advantageous idea I had formed of these gentlemen,

* These gentlemen were Mr. Dawkins, and Mr. Bouverie.

whom

whom I had ſeveral times met in France and Italy, flattered me with all the ſucceſs that could be hoped for from ſuch a voyage. Their friendſhip, their love of antiquities and the fine arts, and their being accuſtomed to travelling, were circumſtances eſſential to our project: circumſtances that ſeldom meet in two perſons, who joined to a taſte and leiſure for ſuch reſearches, the neceſſary means of making them, and who had ſufficient health and courage to ſupport the fatigue of doing it. We agreed that we could not do without a fourth perſon who was in Italy, and whoſe abilities were known to us with reſpect to his ſkill in architecture and drawing. We therefore wrote to him, and engaged him to be one of the party.

We choſe Rome for the place of our rendezvous; and there ſpent the winter together, employing the greateſt part of our time in refreſhing our memories by reading ancient hiſtory, and in perfecting ourſelves in the geography of the country we propoſed to viſit.

The following ſpring we repaired to Naples, where we found a veſſel we had hired at London, furniſhed with every thing we had thought would be of ſervice to us; as a choice collection of the Greek poets and hiſtorians, books of antiquities, and accounts of the beſt voyages and travels. There were alſo on board ſuch mathematical inſtruments as we might have occaſion for; and preſents fit for the Turks of diſtinction and others, to whom we might be obliged to addreſs ourſelves in the courſe of our journey. We viſited moſt of the iſlands of the Archipelago, a part of Greece in Europe; the European and Aſiatic coaſts of the Helleſpont; the Propontis and the Boſphorus as far as the Black Sea. We penetrated into Aſia Minor, Syria, Phœnicia, Paleſtine, and Egypt, and viſited the moſt remarkable places in each.

The different countries through which we paſſed, are known to abound in things of various kinds that

merit the attention of the curious traveller: however, it was leſs the preſent than the ancient ſtate of theſe countries that attracted our regard; though each of us was able to gratify his peculiar taſte. It is impoſſible to conſider with indifference, the countries where polite literature and the arts had their birth; where the captains, the orators, the philoſophers, the poets, and the artiſts, ſo bravely and ſo happily ſuffered their genius to ſoar, to the honour of human nature. Circumſtances of climate and ſituation, otherwiſe trivial, become intereſting from their connection with the great men who have celebrated them, and with the illuſtrious actions, which hiſtory and poetry repreſent as being there performed. The life of Miltiades or Leonidas can no where be read with ſuch pleaſure as in the plains of Marathon, or at the ſtreights of Thermopylæ: the Iliad has new beauties on the banks of the Scamander; and the Odyſſey has freſh charms in the country where Ulyſſes travelled, and Homer ſung.

No part of a tour through the eaſt is ſo difficult as a journey to Palmyra: for it is neceſſary to go far from the common road, and where the grand ſignior's protection can be of no ſervice. Aleppo and Damaſcus ſeemed to be the places where we might beſt provide for convenience and ſafety in this enterprize: but having endeavoured in vain to make the firſt of theſe cities, we anchored at Byroot, on the coaſt of Syria, and croſſed over mount Libanus, in order to go to Damaſcus.

The baſſa of that city declared that he could not promiſe us, that either his name or his power would be of any ſervice to us at the place to which we were going. From what he ſaid, and from all that we could learn from others, we found that we muſt be obliged to go to Haſſia, a village four days journey to the north of Damaſcus, and the reſidence of an aga, whoſe juriſdiction extends to Palmyra. This little village is in the great road by which the caravan of

of Damaſcus paſſes to Aleppo: it is ſituated near Anti-Libanus, at a few hours diſtance from the river Orontes. The aga received us with the hoſpitality ſo common in this country among the people of all ranks; and though extreamly ſurprized at our curioſity, he gave us, as well as he was able, the neceſſary inſtructions for gratifying it.

We left Haſſia on the 10th of March, 1751, with an eſcort of the beſt Arab horſemen belonging to the aga, armed with guns and long pikes; and having croſſed a barren plain, which ſcarcely produces vegetables ſufficient to feed the antelopes we ſaw there, we arrived at Sudud. This is a ſmall village inhabited by Maronite Chriſtians: the houſes are built of bricks dried in the ſun; and the inhabitants cultivate as much land around the village as is barely ſufficient for their ſubſiſtence: they alſo make tolerable good wine. We bought ſome manuſcripts of their prieſt; and after dinner continued our journey to the ſouth-eaſt through the ſame ſort of country, and in three hours more arrived at Howareen, where we took up our lodging.

Howareen has the ſame appearance of poverty as Sudud; but we found ſome ruins there, that are a proof of its being once a more conſiderable place. A ſquare tower with projecting battlements ſeems to have been built 3 or 400 years ago; and two churches in ruins may be of the ſame age. In theſe buildings there are materials much more ancient; but employed without judgment. We obſerved in the walls ſome Corinthian capitals, and many Attic baſes of white marble. Theſe fragments of antiquity, and ſome others we found ſcattered about, have belonged to works erected with more expence than taſte. We had obſerved a neighbouring village entirely abandoned by its inhabitants; which frequently happens in this country; for when the produce of the earth is not anſwerable to the cultivation, the inhabitants often quit their habitations to avoid oppreſſion.

The next day we left Howareen, and continuing to travel in the ſame direction, in three hours reached Carieteen; a village a little larger than the laſt; that has alſo ſome fragments of marble which belonged to ancient edifices, as the ſhafts of columns, ſome Corinthian capitals, a Doric baſe, and two imperfect Greek inſcriptions. We thought proper to ſtay here the remainder of the day, as well to wait for the reſt of the eſcort the aga had ordered to accompany us, as to prepare our retinue and our cattle, for the fatigue they were to ſuffer during the reſt of our journey: for though we could not perform it in leſs than twenty-four hours, we were obliged to travel ſo long without repoſe, there being no water in that part of the deſart.

We left Carieteen on the 13th, at ten in the morning, which was much too late: but our company became more difficult to govern in proportion as they became more numerous. This bad conduct occaſioned our being expoſed to the heat of two days, before our beaſts could obtain either reſt or water: and though it was at the beginning of the ſeaſon, the ſand reflected the heat of the ſun with great violence, while we had neither the ſlighteſt breeze to refreſh us, nor the leaſt ſhade to ſhelter us from its beams.

Our company was then much encreaſed, by its being joined by ſome merchants, ſo that it conſiſted of about 200 perſons, and nearly the ſame number of beaſts of burthen, which formed a groteſque mixture of horſes, camels, mules, and aſſes. Our guide told us, that we were in the moſt dangerous part of our journey, and deſired us to ſubmit entirely to his orders; which were, that the domeſtics ſhould keep with the baggage, immediately behind our guard of Arabs; from which was frequently diſpatched one, two, or more horſemen on the diſcovery, to all the eminences before us, where they ſtayed till we came up with them. Theſe horſemen always quitted the caravan on a full gallop, after the manner of the

Tartars

Tartars and Huſſars. It is hard to ſay whether this precaution aroſe from a real apprehenſion of danger, or whether it did not proceed from an oſtentatious ſhew of vigilance, to make us conceive an high opinion of their activity and uſe.

The road here from Carieteen to Palmyra was north and by eaſt, through a level ſandy plain about ten miles broad, bounded to the right and left by a chain of barren mountains, that ſeemed to join within two miles of Palmyra. In all this courſe there is neither a tree nor a drop of water: but to take off our attention from the fatigue we endured, our Arab horſemen diverted us from time to time by engaging in mock fights. It is ſurpriſing to ſee with what firmneſs they keep their ſaddles, and the dexterity with which they manage their horſes. At night they uſually ſat in a circle, to drink coffee and ſmoke a pipe: this was their greateſt regale. In the mean while one of the company diverted the reſt by ſinging a ſong, or relating a piece of hiſtory, on the ſubject of love or war, or with an extempore tale.

When we had proceeded nine hours from Carieteen, we arrived at a ruined tower, on which we obſerved the croſs of Malta in two or three places. Near this tower are the ruins of a ſuperb building; but a magnificent door-caſe of white marble, is the only part that remains ſtanding, and uncovered with ſand. At midnight we ſtopt two hours to take ſome repoſe; and on the 14th at noon arrived at the end of the plain, where the mountains to the right and left appear to meet. Between theſe mountains is a valley, where are ſtill ſeen the ruins of an aqueduct, that formerly conveyed water to Palmyra.

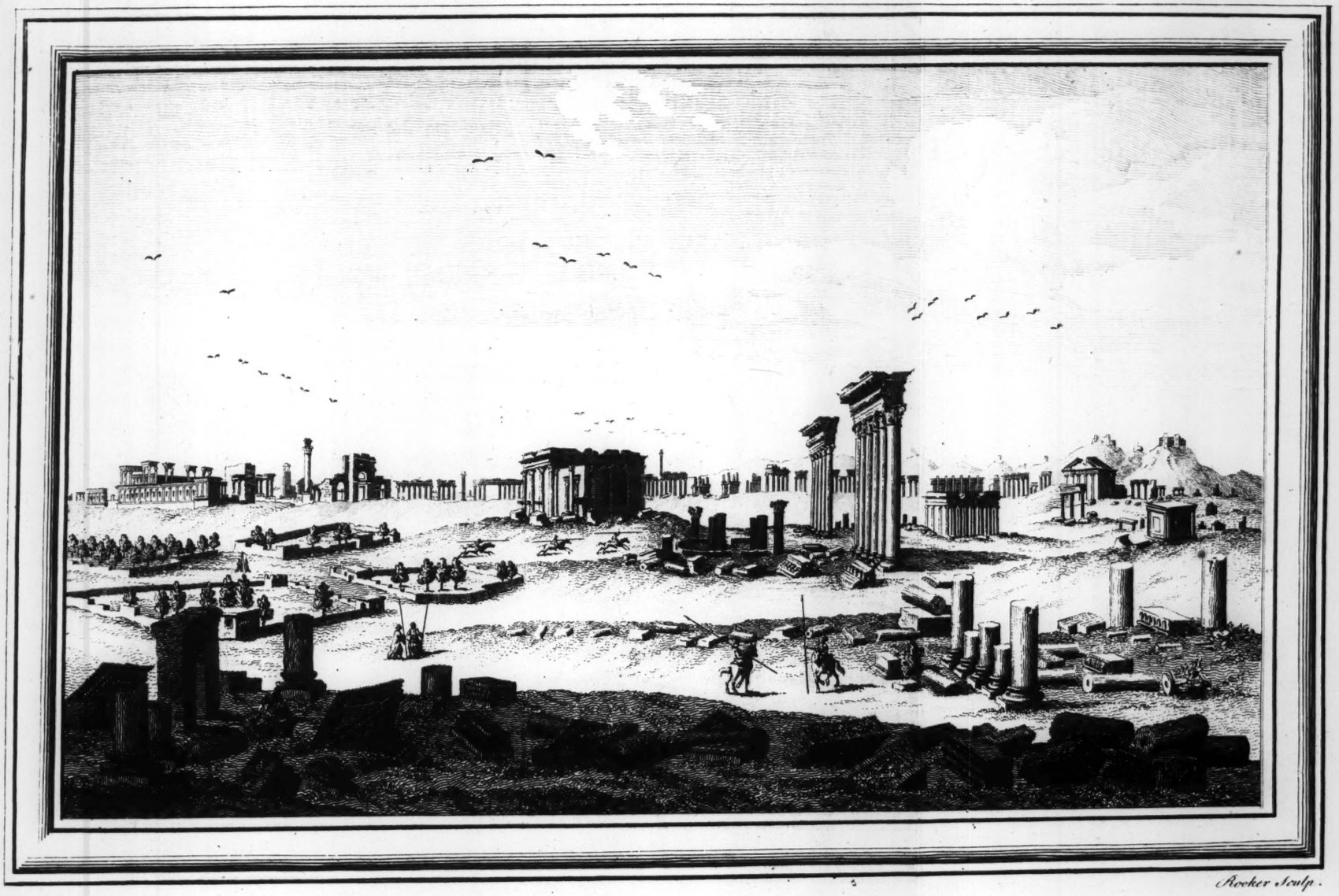
On each ſide of this valley are many ſquare towers of a conſiderable height; and on approaching them we found that they were the ancient ſepulchres of the inhabitants of Palmyra. Scarce had we paſſed theſe venerable monuments, when the mountains opening on each ſide, we ſuddenly diſcovered the greateſt

quantity of ruins, all of white marble, we had ever ſeen; and behind thoſe ruins, toward the Euphrates, a level country extending as far as the eye could reach, without the leaſt animated object. It is almoſt impoſſible to imagine any thing more aſtoniſhing than this view. No proſpect can be conceived more ſtriking and romantic, than ſuch a vaſt multitude of Corinthian columns, with few intervening walls and ſolid buildings.

But to be more particular: on the left hand you behold a wall which belonged to the court of the temple of the ſun; and though part is broken down, it is of a conſiderable length. A row of twelve noble windows are ſtill ſtanding together; and farther to the left are two others: between each is a pilaſter of the Corinthian order ſupporting the entablature; through the ſpace that is broken down the view is terminated by diſtant rows of columns, and over the part of the wall which is ſtill ſtanding riſe the ruins of the temple itſelf. At the end, where ſtood the portico, is a ſquare ruinous tower built by the Turks. Before theſe buildings are incloſures of corn and olive-trees planted by the Arabs, and ſeparated by mud walls, while on all ſides lie around them magnificent ruins.

Before the Turkiſh tower is a piece of a very large column ſtanding on its baſe; but the greateſt part, with its capital and entablature, has fallen down. The ſtones that are around it ſhew that there was a grand edifice in this place. The diameter of this column near the baſe is five feet and a half. A little to the right of the tower, though at a greater diſtance, are the ruins of a Turkiſh moſque with its minaret; and before it is a grand column, that riſes to a great height, and is of the ſame dimenſions as that which is broken down. A little farther to the right is a noble arch, with a poſtern richly ornamented on each ſide, from which a colonade extends 4000 feet in length, terminated by a ſuperb mauſoleum. Many of theſe columns are fallen down, and open a view to the

other



Rooker Sculp.

A General View of the Ruins of the Antient City of Palmira.



Rooker Sculp.

The East Entrance into the Temple of the Sun in Palmira.



Rooker Sculp.

A West View of the Ruins of the Great Temple in Palmira.

other ruins, while in other parts the remains of magnificent ſtructures are ſeen through the intercolumniations. At ſome diſtance nearer before this magnificent colonade ſtands a ſmall temple, adorned with a noble portico; and ſtill farther to the right is another temple, with its periſtyle, ſeen through the intercolumniation. Still farther to the right is a range of columns that appear to have belonged to a portico. At ſome diſtance nearer ſeem to be the ruins of a Chriſtian church; and ſtill nearer, and farther to the right, are four lofty columns with their ſuperb entablature, the only remains of ſome grand edifice. A little to the right of theſe, though at a greater diſtance, are a number of columns which ſtill ſupport a conſiderable part of their entablature, and are ſo diſpoſed, that they reſemble the periſtyle of a ſmall temple, that has been wholly deſtroyed: and nearer ſtill, and more to the right, is an elegant mauſoleum.

Beſide theſe we ſee a vaſt number of ſcattered columns covering the plain, ſome with, and ſome without their entablatures, while the ground is on all ſides covered with broken columns, capitals, rich entablatures, and ſtones of prodigious magnitude. Toward the right the diſtant proſpect is terminated by a range of hills and mountains, on one of which are the ruins of a Turkiſh fortification, and on another is a caſtle.

Theſe were the amazing ruins which ſuddenly ſtruck our ſight, and appeared at one view in the diſtant proſpect. After having conſidered them for ſome time, we were conducted to a hut belonging to the Arabs, of which there are about thirty in the court of the great temple. The magnificence of that edifice, and the meanneſs of their habitation, formed a contraſt that was quite aſtoniſhing.

The inhabitants both men and women are well ſhaped: the complexions of the latter are ſwarthy, but their features good: they were veiled, but they were not ſo ſcrupulous about ſhewing their faces, as

the women of the Eaſt generally are. They hang rings of either gold or braſs in their ears and noſes; they colour their lips blue, their eyes and eye-brows black, and the tips of their fingers red. Both ſexes appear to be very healthy, being almoſt ſtrangers to diſeaſes. It ſeldom rains there except at the time of the equinoxes; and we enjoyed a ſerene ſky all the while we ſtaid, but one afternoon, when we had a little ſhower preceded by a whirlwind, which raiſed ſuch a quantity of ſand as entirely darkened the air, and gave us an idea of thoſe terrible ſtorms that are ſometimes fatal to whole caravans. We continued there 15 days, during which the Arab inhabitants ſupplied us pretty well with mutton and goats-fleſh; but had we ſtaid much longer, they would have been unable to have furniſhed us with proviſions.

As we found it would be troubleſome to carry a quadrant ſo far by land, this prevented our taking the latitude of the city; but according to Ptolemy it is in 34° latitude, and is ſix days journey from Aleppo, as many from Damaſcus by the ſafeſt road, and about 20 leagues to the eaſt of the Euphrates. Some geographers place it in Syria, others in Arabia, and others in Phœnicia. The city walls were flanked with ſquare towers; but in many parts they are entirely levelled, and cannot now be diſtinguiſhed from the other ruins; particularly none of them can be perceived to the ſouth-eaſt: however, from what we diſcovered, there is great reaſon to believe that they incloſed the great temple; and therefore muſt have been at leaſt 3 miles in compaſs.

The Arabs ſhewed us by the preſent ruins a track of land that may be about ten miles in circumference, and is a little raiſed above the level of the deſart; obſerving that this was the extent of the ancient city, and that ruins were diſcovered there by digging. Indeed there ſeems better reaſons in favour of this opinion, than their authority. A circuit of 3 miles was very little for Palmyra in its proſperity; eſpecially if we

we conſider that the greateſt part of that ſpace is filled by public edifices, which from their extraordinary magnificence, and the great number of ſuperb ſepulchres, are evident proofs of the grandeur of the city. From thence it may be concluded, that the walls already mentioned incloſed only that part of the city, which contained the public edifices in its moſt flouriſhing ſtate: and that after it was ruined, its ſituation rendering it the moſt proper place for putting a ſtop to the incurſions of the Saracens, Juſtinian fortified it, as we learn from Procopius, and very probably contracted its bounds. Palmyra was not then, as it formerly had been, a rich and trading city, in which it was neceſſary to have a regard to the intereſt and convenience of individuals; but a frontier town, that only required ſtrength. Beſide, in building the wall to the north-weſt, advantage was taken of two or three ſepulchres, which being of a convenient form, they converted them into towers; and as there is no doubt that the wall was built after the ſepulchres, it may juſtly be concluded that they were erected ſince the abolition of the pagan religion: the Greeks and Romans having too great a veneration for their ſepulchres to apply them to any other uſe; and it was contrary to the moſt expreſs laws of both, to bury the dead within the walls of a city.

It has been obſerved, that on the top of one of the higheſt of theſe mountains is a caſtle. The aſcent to it is extreamly difficult and ragged. It is ſurrounded by a deep ditch, cut in the rock; or rather they have taken the ſtones from it as from a quarry. As the draw-bridge is broken, we found a good deal of difficulty in paſſing it. This caſtle is however ſo ill built, that it is evident, it was erected not only after the time of Juſtinian, to whom it is attributed; but is even unworthy of the Mamalukes. This mountain affords an extenſive view to the ſouth, where the deſart reſembles a ſea; and to the weſt we may ſee the

top

top of Libanus, and diſtinctly perceive ſeveral parts of Anti-Libanus.

The barren track in which the city ſtands, might be made a delightful ſpot, by means of two rivers, that are entirely neglected. The water of both is hot and mixed with ſulphur; but the inhabitants eſteem it wholeſome and agreeable. The moſt conſiderable of theſe ſtreams riſes to the weſt, at the foot of the mountains, in a fine grotto, almoſt high enough in the middle for a man to ſtand upright in it. The whole bottom is a baſon of clear water, about two feet deep; and the heat being thus concentered renders it an excellent bath, for which purpoſe it is uſed by the Arabs: from it runs a rapid current above three feet broad and one foot deep. This water is for ſome ſpace confined within a paved channel formerly made for it; but after a ſhort courſe, it is imbibed by the ſand to the eaſt of the ruins. An inſcription upon an altar near it, dedicated to Jupiter, informs us, that it was called Ephea, and that the care of it was intruſted to perſons elected to that office.

The other ſtream, the ſource of which we could not diſcover, contains near the ſame quantity of water; and after running for ſome time through the ruins, in an ancient ſubterranean aqueduct, joins the firſt, and is loſt with it in the ſands. The Arabs ſpeak of a third ſtream that has been for ſome time loſt among the ruins. Some have been much embarraſſed to account for the loſs of a river mentioned by Ptolemy, and therefore attributed it to an earthquake: however, with reſpect to thoſe of Palmyra, no other change ſeems to have happened, than what is the effect of negligence: but if theſe currents are thought too inconſiderable to deſerve the name of rivers, that honour ſhould for the ſame reaſon be refuſed to the Pactolus, the Meles, and many other rivers of Greece, that have not ſo much water, except immediately after rain.

Beſide

Beſide theſe, was the ſubterranean aqueduct before mentioned, which brought good water to the city, and was ſolidly built, with openings at proper diſtances, to keep it clean. Procopius obſerves, that Juſtinian conveyed water to Palmyra, for the uſe of the garriſon he left there: but we imagine that for this purpoſe he repaired the aqueduct, which appears to have been much more ancient, and built at an immenſe expence. Palmyra in its proſperity certainly could not fail to procure ſuch a convenience; and, indeed, in more than one part of this aqueduct, we have obſerved inſcriptions in Palmyrene characters, which are now not legible; but have found none in any other language.

Three or four miles to the ſouth-eaſt of the ruins in the deſart, is the *Valley of ſalt*, where David probably ſmote the Syrians, 2 Sam. viii. 13. and which ſtill ſupplies Damaſcus and the neighbouring towns with great quantities of that commodity; the earth being impregnated with it to a conſiderable depth. They hollow the ground upward of a foot deep; and from the rain-water, which lodges in theſe cavities, riſes a fine white ſalt, that is gathered after the water is dried up, or exhaled by the ſun.

Theſe noble remains of Palmyra are too ſtriking and magnificent not to excite our curioſity with reſpect to its condition in ancient times. It is natural to enquire, how a ſpot like this, divided from the reſt of the world by an inhoſpitable deſart, came to be choſen for its ſituation; who was its founder, and from what quarter it drew the riches neceſſary to its ſupport? But it is remarkable that hiſtory ſcarcely makes any mention of Balbec and Palmyra; and we have little knowledge of them but what is ſupplied by inſcriptions. Is not even this ſilence of hiſtory inſtructive? Does it not inform us, that there are periods in hiſtory that are entirely concealed from us?

By the natural and ordinary courſe, the memory of cities is preſerved longer than their ruins. It is only from

from hiſtory that we have any knowledge of Troy, Babylon, and Memphis: there does not at preſent remain a ſingle ſtone of theſe cities, to ſhew where they were ſituated: but here are two examples of conſiderable cities that have ſubſiſted longer than any other known to us; and yet it is rather what we ſee, than what we read, that excites our curioſity concerning them: The remains of Balbec and Palmyra ſtill ſubſiſt, to relate, if we may uſe the expreſſion, their own hiſtory. Can the loſs of books be the cauſe, or did the ancients ſet leſs value on theſe edifices, than we do at preſent? If this laſt be the caſe, their ſilence with reſpect to Balbec will juſtify what they advance about Babylon; and their not mentioning Palmyra be a kind of proof of the magnificence of Greece and Egypt, on which they have beſtowed ſuch encomiums.

All the authorities of the ancients with reſpect to this city, may be reduced to theſe. In the Arabic tranſlation of the ſecond book of Chronicles, chap. viii. Palmyra is mentioned as ſubſiſting before the time of Solomon: but John of Antioch ſays, that it was built by that monarch on the very ſpot where David ſlew the Philiſtine chief, in honour of that memorable action. But the Arabian hiſtories on this ſubject appear ſo extremely fabulous and extravagant as to be unworthy of notice.

The Old Teſtament informs us, 1 Kings ix. and 2 Chron. viii. that Solomon erected a city in the wilderneſs, and called it Tedmor; and we are told by Joſephus, that the Greeks and Romans afterward gave it the name of Palmyra; but that its firſt name was retained by the Syrians: and this is confirmed by St. Jerom, who ſays that Tedmor and Palmyra are the Syrian and Greek names of the ſame place: even at preſent the Arabs of the country ſtill call it Tedmor. They pretend that theſe ruins were the work of Solomon; and among other things ſhew the ſeraglio of that king, his haram, and the tomb of one of his

his favourite concubines. "Solomon, the ſon of David, ſay they, performed theſe wonders by the aſſiſtance of ſpirits."

But the ſtructures erected by Solomon were doubtleſs entirely demoliſhed by Nebuchadnezzar, who, we are aſſured by John of Antioch, deſtroyed that city, before he beſieged Jeruſalem. It cannot be reaſonably ſuppoſed, that edifices in the elegant ſtyle of thoſe of Palmyra were prior to the eſtabliſhment of the Greeks in Syria; and taking this for granted, we ſhall not be ſurprized that Xenophon takes no notice of this city in his retreat of Cyrus the Younger, though he is very exact in deſcribing the deſart. Nor ſhall we wonder at its not being mentioned in the hiſtory of Alexander the Great; who might have reaped great advantages from the ſituation of that city, when he croſſed this deſart. No mention is made of it even when Pompey reduced Syria to a Roman province; though at that time a taſte for the polite arts began to prevail; and architecture, painting, and ſculpture, were eſteemed not unworthy of the attention of a Roman general. One would have imagined that Palmyra would not have eſcaped the avidity and avarice of the Romans; and yet we do not find that their hiſtory makes any mention of that city before the time of Mark Antony; who would have plundered it, had not the inhabitants ſecured themſelves by tranſporting their moſt valuable effects beyond the Euphrates, and defended the paſſage of that river by their archers. At that time the inhabitants of Palmyra were merchants, and ſold to the Romans the merchandize of India and Arabia. We may conclude that they were a rich and free people: but how long they had enjoyed theſe advantages is uncertain. Their riches and trade were probably of ſome ſtanding; for it appears from inſcriptions, that in leſs than forty years after, their expences and their luxuries were exceſſive.

At length, when the affairs of the Romans in the Eaſt were in a deplorable ſituation, Odenathus of Palmyra took ſuch advantage of the ſituation of his country between the two great rival empires of Rome and Perſia, that he rendered himſelf maſter of the balance of power, and declared for the one or the other, according as the face of affairs changed, and his intereſt required. He entered into an alliance with the emperor Gallienus, collected the poor remains of the Roman army, and by his valour, activity, and remarkable patience in enduring fatigue, vanquiſhed Sapor king of Perſia in ſeveral engagements, advancing with his victorious troops as far as Cteſiphon, the capital of his empire. On his return from this expedition, with the greateſt applauſe, and with conſiderable treaſures, Gallienus declared him Auguſtus, and his aſſociate in the government of the empire. Odenathus afterward defeated Baliſta, who aſpired to the empire, and at length drove out the Goths, who had committed the greateſt ravages. This was his laſt exploit, and it is thought that in this expedition he was treacherouſly murdered by his kinſman Mæonius: his ſon Herodes ſoon after ſuffered the ſame fate. Mæonius was then ſaluted emperor; but in a ſhort time after was cut to pieces by his own ſoldiers.

Odenathus left behind him his wife queen Zenobia and two ſons he had by her, who boaſted her being deſcended from Ptolemy, and reckoned Cleopatra among her anceſtors. She had many great and amiable qualities. After the death of Odenathus, ſhe aſſumed the reins of government, in the name of her children; and renouncing the alliance with Rome, attacked and entirely defeated Heraclianus, the Roman general. This victory left her in the poſſeſſion of Syria and Meſopotamia. She then by means of Zabdas, one of her generals, conquered Egypt, and added to her dominions the greateſt part of Aſia Minor. How ſtrange, how unaccountable are the

viciſſitudes of fortune! A ſmall territory in the midſt of a deſart extends its conqueſts over many rich countries! The powerful kingdoms of the Ptolemies, and the Seleucidæ, form a part of the dominions of a ſingle city, whoſe name is ſought for in vain in their hiſtory: and Zenobia, ſurrounded by the barren ſands of Palmyra, includes Egypt within her dominions to the ſouth, and extends them to the north as far as the Black Sea and the Boſphorus. But the reign of this empire was of very ſhort continuance: the emperor Aurelian a few years after recovered the eaſtern provinces, and forced Zenobia to ſhelter herſelf within the walls of Palmyra. He laid ſiege to that city; the queen rejected all negotiations with contempt; but after a brave defence, ſhe reſolved in perſon to ſolicit the aſſiſtance of the Perſians. She ſet out on a dromedary; but was taken priſoner as ſhe was about to croſs the Euphrates, by a party of horſe ſent after her by Aurelian. The inhabitants of Palmyra now ſurrendered to the emperor's mercy; on which he ſpared their lives, and marched to Emiſſa with Zenobia, carrying with him a great part of the riches of the city, and leaving there a garriſon of 600 archers.

At Emiſſa the emperor enquired into Zenobia's motives for reſiſting him with ſuch reſolution; and upon this occaſion ſhe ſtained her glory, by purchaſing a diſhonourable life, at the expence of her friends whom ſhe meanly betrayed. She mentioned thoſe who had been her adviſers; on which Aurelian had the cruelty and injuſtice to ſacrifice them to his reſentment, while ſhe was reſerved to adorn his triumph. Among thoſe who ſuffered was Longinus, who wrote upon the Sublime, and had dictated a haughty letter his miſtreſs had wrote to the emperor: but the intrepid courage with which he ſubmitted to his fate, ſhews that his bravery was equal to his learning.

The

The misfortunes of Palmyra were not yet ended. When a free people are from the height of glory ſuddenly reduced to ſlavery, they generally take ſome deſperate meaſures for their deliverance. The Palmyrenes cut off the Roman garriſon; and Aurelian hearing this news as he was returning to Rome, ſpeedily turned back; and taking the city, deſtroyed it, cauſing almoſt all the inhabitants to be maſſacred, without regard to age or ſex. We are informed of the particulars of this cruelty by the emperor himſelf, who in the letter he wrote to Baſſus to order him to repair the temple of the ſun, which had been much damaged by the ſoldiers, appropriates to that uſe 300 pounds weight of gold found in Zenobia's coffers, with 1800 pounds weight of ſilver, which belonged to the people, beſide the crown jewels.

Palmyra having thus loſt its liberty, continued ſubject to a Roman governor; and from the only Latin inſcription now found there, we are informed that Hierocles was for the fifth time preſident of the province, when Diocleſian erected ſome magnificent buildings there. In the year of Chriſt 400, the firſt Illyrian legion was quartered at Palmyra; but Procopius gives us reaſon to think that the city was ſo little regarded as to be ſometimes without a Roman garriſon: for he ſays that Juſtinian repaired and ſupplied it with water, after its having been for ſome time almoſt deſerted. This is the laſt time that Palmyra is mentioned in the Roman hiſtory. The civil revolutions of this city afford a proof that Chriſtianity could not be long eſtabliſhed there, ſo that it is not ſurprizing that eccleſiaſtical hiſtory furniſhes nothing worth the pains of repeating; and there is no means of knowing what has happened to it, ſince the deſtruction of the eaſtern empire by the Mahometans.

Among the ſeveral inſcriptions found there, none are more ancient than the birth of Chriſt; and none ſo late as the deſtruction of the city by Aurelian, except

cept the Latin inſcription which makes mention of Diocleſian. The æra of theſe inſcriptions is that of the Seleucidæ. Some of them are found in the Palmyrene, and others in Greek characters. Two of the mauſoleums, which are almoſt entire, have on their fronts inſcriptions that are very legible; one of them informs us that Jamblichus, the ſon of Mocimus, cauſed that monument to be built, to ſerve as a ſepulchre for him and family, in the year 314, which anſwers to the third year of the Chriſtian æra; and the other, that Elabelus Manaius cauſed it to be erected in the year 414, the 103d year of the Chriſtian æra. The ornaments of theſe two mauſoleums are much in the ſame taſte; but the laſt is the moſt elegant, and finiſhed with the greateſt care: though both are ſo much in the taſte and the manner of the other public edifices in general, that we may reaſonably ſuppoſe them not to be the works of very different ages.

Before we had compleated our buſineſs at Palmyra, our Arabian eſcort began to be impatient, and to ſolicit our departure; alleging that our ſafety in returning was much more precarious than in our journey thither; as they had then only accidental dangers to apprehend, while they were now to provide againſt a premeditated ſurprize from the king of the Bedouins or wandering Arabs; who, on his having intelligence of us, might think us a prize worth looking after. We had likewiſe our own reaſons for more than ordinary ſolicitude; for we were much more anxious about preſerving the treaſure we brought from Palmyra, than that which we carried thither. By their advice we concealed both our intended road back, and the time we propoſed to ſet out; and on the 27th of March left Palmyra: where its few miſerable inhabitants expreſſed the utmoſt aſtoniſhment, at a viſit, the reaſon of which they could not comprehend.

We returned as far as Sudud, by the ſame tireſome road through the deſart, which we have already de-

ſcribed, in our journey to Palmyra. But before we arrived at Carieteen, we diſcovered at a diſtance a party of Arabian horſemen, to which, had they been ſuperior in number, we muſt have fallen an eaſy prey, in the languid ſtate to which both our men and horſes were reduced, after a march of about twenty hours over the burning ſands: but on our nearer approach they retired with precipitation, abandoning ſome cattle, which were ſeized by our friends, as a matter of courſe, laughing at our remonſtrances againſt their injuſtice.

Being arrived at Sudud, we left our former road on the right hand, and in five hours more, proceeding ſtill through the ſame deſart, reached Cara, where we took leave of the greateſt part of our caravan. The manuſcripts and marbles we had collected, we ſent on camels to our ſhip at Tripoly: the merchants who had joined us for protection, returned to Damaſcus with the ſalt they went to gather at Palmyra; and our Arabian horſemen, who were now no longer of uſe, having demanded a certificate of their fidelity and vigilance, which they juſtly deſerved, returned to their maſter, the aga of Haſſia.

We had paſſed through Cara before in going from Damaſcus to Haſſia; from the laſt it is about ſix hours diſtant, and is under the government of the ſame aga. This village is pleaſantly ſituated in the great caravan road from Damaſcus to Aleppo, and, we were informed, contains near 1000 ſouls, amongſt whom are about twenty Chriſtian families. There is one ruined church to be ſeen there, and another converted into a moſque: upon the wall of the latter is a line of Greek capitals in a bad character, turned upſide down, in which we could read the words *Athanaſios Epiſcopos.* The common mud formed into the ſhape of bricks and dried in the ſun, of which the houſes are built, has at ſome diſtance the appearance of white ſtone. The ſhort duration of ſuch materials is not the only objection to them, for they render the

ſtreets

ſtreets duſty when there is wind, and dirty when there is rain: inconveniencies that are alſo felt at Damaſcus itſelf, which is moſtly built in the ſame manner.

After ſuffering almoſt a month's conſtant fatigue in the deſart, particularly at Palmyra, where every hour was precious, we here indulged ourſelves with a day of reſt; and by this ſhort interval of ſecurity and repoſe, prepared ourſelves for new fatigues.

We then ſet out, and arrived at Erſale in ſeven hours, proceeding the greateſt part of the way acroſs the barren ridge of hills called Anti-Libanus. This village, which conſiſts of thirty poor houſes, was the only one we paſſed through in our way from Cara to Balbec. We found nothing there worth notice, except a melancholy inſtance of the unhappy government of theſe countries: the houſes were all open, every thing carried off, and not a living creature to be ſeen. We were informed that the governor of Balbec's brother was then in open rebellion, ravaging the country with a party of his deſperate followers; and it ſeems that when we paſſed through Erſale, he was encamped in its neighbourhood, on which the inhabitants choſe to abandon their dwellings, rather than expoſe themſelves to ſuch unmerciful contributions as he had raiſed in other places.

Impatient to leave a place of ſuch danger, we ſet out early the next morning, and in five hours and a half arrived at Balbec. This city, which was formerly under the government of Damaſcus, and ſome years ſince the reſidence of a baſſa, is at preſent commanded by a perſon of no higher rank than that of aga; who preferring the more honourable title of emir, which he had by his birth, to that of his ſtation, was called Emir Haſſein: for the Arabs have hereditary nobility and family connections, contrary to the policy of the Porte, which is deſirous of ſuppreſſing all influence that the grand ſignior cannot give and take away at pleaſure.

This governor annually paid the grand ſignior

fifty purſes for the taxes of the diſtrict under his command: he alſo paid fifty purſes yearly for lands, granted as rewards for military ſervice, and farmed by him. Thoſe lands, we were told, were much more profitable to him, than to the perſons for whoſe benefit the grant was originally intended, on account of the difficulty and danger of any man's pretending to the ſame farm againſt ſo powerful a competitor. He ought alſo to have paid ſomething to the baſſa of Damaſcus, for lands he held under him; but he had for ſome time evaded it, being ſkreened by the kiſlar aga, or the black eunuch, who has the care of the grand ſignior's women, to whom he was ſaid to be under private contribution.

We took our lodgings of a Greek to whom we were recommended, and then waited on the emir, whom we found in a chioſque in his garden, reclined on a ſopha near a fountain, and indolently enjoying his pipe. On our preſenting him with our firman from the grand ſignior, and a letter from the baſſa of Tripoly, we were moſt courteouſly received. A pipe, coffee, ſweetmeats, and perfume, were, according to cuſtom, ſucceſſively preſented. He applied the firman reſpectfully to his forehead, then kiſſed it, and declared himſelf the ſultan's ſlave's ſlave: told us that the land he commanded, and all in it was ours; that we were his welcome gueſts as long as we would ſtay, and under his friendly protection might ſecurely purſue our buſineſs.

In no inſtance do the oriental manners ſhew theſe people in ſo amiable a light, as in their diſcharge of the duties of hoſpitality: the ſeverities of eaſtern deſpotiſm have indeed been always ſoftened by this virtue, which ſo happily flouriſhes moſt, where it is moſt wanted. The great forget the inſolence of power to the ſtranger under their roof, and only preſerve a dignity ſo tempered by humanity, that it ſolely commands that grateful reſpect, which is otherwiſe ſcarcely known in a country where inferiors are oftener taught to fear than to love.

Notwith-

Notwithſtanding the emir's obliging profeſſions, we had been adviſed to diſtruſt him; for he had an infamous character; and we had ſoon reaſon to ſee the juſtice of this friendly caution. Though, according to the cuſtom of the country, we had ſent our preſents, yet new demands were daily made, which we for ſome time thought it adviſeable to ſatisfy; but they were ſo frequently, and at length ſo inſolently repeated, that we were obliged to give a peremptory refuſal.

Avarice is as much an eaſtern vice, as hoſpitality is an eaſtern virtue. The moſt ſordid inſtances of the former we found among the great, and thoſe in public employments, while we experienced extraordinary inſtances of generoſity in private life. We would therefore be cautious of charging to the character of a people, what this government ſeems to require. For amidſt the uninterrupted ſeries of ſhameleſs venality, which regulates the diſcharge of every public duty, from the prime vizier downward; and which, in the true ſpirit of deſpotiſm, ſtops only at the wretch who is too low to make repriſals; every ſubaltern in power muſt ſubmit to that portion of the common proſtitution which belongs to his rank, and which therefore ſeems rather the vice of the office than of the man.

The frequent negotiations produced by this quarrel, in which the emir in vain exerted all his art and villainy, ended in his openly declaring, that we ſhould be attacked and cut to pieces in our way from Balbec: but on his hearing that theſe menaces had not the effect he expected, and that we were preparing to ſet out with about 20 armed ſervants, he civilly ſent to deſire that we might interchange preſents and part friends, requeſting that we would allow his people to guard us as far as mount Libanus. To this we agreed. Soon after, he was aſſaſſinated by an emiſſary of his rebellious brother, who ſucceeded him in the government.

AN

ACCOUNT

OF THE

RUINS OF BALBEC,

THE ANCIENT

HELIOPOLIS IN CŒLOSYRIA.

THE valley of Bocat, in which Balbec is ſituated, might be rendered one of the richeſt and moſt beautiful ſpots in Syria; for it is more fertile than the celebrated vale in Damaſcus, and better watered than the rich plains of Eſdraelon and Rama. In its preſent neglected ſtate it produces corn, and ſome good grapes; but though ſhade is an eſſential article of oriental luxury, it has but few plantations of trees, the inhabitants being diſcouraged from labours, which promiſe ſuch diſtant and precarious enjoyment, in a country where even the fruits of their induſtry are uncertain. Thus in Paleſtine we have often ſeen the huſbandman ſowing, accompanied by an armed friend, to prevent his being robbed of the ſeed.

The plain which extends in length from Balbec almoſt to the ſea, and in breadth from Libanus to Anti-Libanus; appears to be in few places leſs than two leagues, or more than four over. The rivers by which it is watered are the Litane and the Bardouni: the firſt riſes from Anti-Libanus a little to the north of Balbec, and receives great increaſe from a fine ſpring cloſe by the city walls: the laſt riſes from the foot of Libanus, and joins the Litane in the plain, about an hour

hour from a village called Barillas. Theſe ſtreams, augmented by ſeveral conſtant rills from the melting ſnows of Libanus, which the leaſt management might improve to all the purpoſes either of agriculture or pleaſure, form the Caſimiah, and under that name enters the ſea near Tyre.

Balbec is pleaſantly ſituated upon a riſing ground near the north-eaſt extremity of this plain, between Tripoly of Syria and Damaſcus, and about 16 hours diſtant from each. We may with certainty conclude, that this was the Heliopolis of Cœloſyria, ſometimes called the Heliopolis of Phœnicia. It has now about 5000 inhabitants, a few of which are Greek and Maronite Chriſtians; and there are ſome Jews; but the people are at preſent poor, without trade and manufactures. The ancient female beauty and proſtitution of the women in this neighbourhood ſeem to have declined together; and the modern ladies of Balbec have the character of being more chaſte and leſs fair.

When we compare the ruins of Balbec with thoſe of many ancient cities we have viſited in Greece, Egypt, and other parts of Aſia, we cannot help thinking them the remains of the boldeſt plan that appears to have been ever attempted in architecture.

In taking a view of this city from the ſouth, we ſee the preſent town encompaſſed with its wall, and at the eaſt end the moſt conſiderable ruins of the ancient Heliopolis, particularly the remains of its magnificent temple, which are moſtly ſurrounded by a Turkiſh fortification.

The portico which formed the grand front of the temple is ſo noble, that no ornaments ſeem wanting to render it compleat: but it is diſfigured by the two Turkiſh towers built on its ruins. Behind it the hexagonal court, into which the portico leads, is adorned with the moſt magnificent buildings, now in ruins: but enough is ſtill left to give an idea of their ancient grandeur. The walls are adorned with pilaſters of the Corinthian order, with niches for ſtatues;

the doors are finely ornamented, and the entablature which ſurrounds the building above the pilaſters is richly adorned with feſtoons: but the colonade which ſurrounded theſe edifices is deſtroyed, ſcarcely any thing remaining but the pedeſtals; and the whole court is covered with broken columns, capitals, and other parts of the buildings.

This leads into a quadrangular court, in which are likewiſe remains of magnificent buildings much in the ſame taſte. The portico was crowned with an Attic courſe, which was alſo carried through the two courts, and ſeems to have been ornamented with ſtatues.

We now come to the great temple, the approach to which was through the foregoing portico and courts. Little more of this edifice remains than nine lofty columns ſupporting their entablature. It is remarkable, that the ſhafts of theſe columns conſiſt of three pieces moſt exactly joined together without cement, which is uſed in no part of theſe buildings; they being only ſtrengthened with iron pins received into a ſocket worked in each ſtone. Moſt of the baſes have two ſuch ſockets, one ſquare and another circular, correſponding to two others of the ſame ſhape and dimenſions in the under part of the ſhaft. On meaſuring ſome of the largeſt of thoſe that were circular, it was found that the iron pin which they received muſt have been a foot long, and above a foot in diameter. By the ſockets in all the fallen fragments of this temple, it appears that each ſtone had probably been faſtened in this manner. How much this method contributed to the ſtrength of the building is remarkably ſeen in the moſt entire temple, where a column has fallen againſt the wall of the cell with ſuch violence, as to beat in the ſtone it fell againſt, and break part of the ſhaft, while the joinings of the ſame ſhaft have not been in the leaſt opened by the ſhock.

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The moſt entire temple is irregularly placed with reſpect to the former, and is alſo built upon a much lower horizontal plan. It was a periſtyle of eight columns in front, and fifteen in flank, which ſtill continue to ſupport their entablature, notwithſtanding ſeveral unſucceſsful attempts of the Turks to deſtroy them, in order to get at the iron employed in ſtrengthening this noble building. The arch of the portico is divided into compartments by the richeſt mouldings and carved work, cut in the ſolid ſtone. Theſe compartments are in an alternate ſucceſſion of one hexagon and four rhomboids, incloſing figures and heads in alto relievo. The rhomboid pannels contain heads of gods, heroes, and emperors; the hexagon alſo contain the heads of the ſame ſubjects, and ſometimes entire figures relating to the ancient mythology; as Leda and the ſwan, Ganymede riding on the back of an eagle, a half-length of Diana, &c. On the inſide of this temple a row of fluted Corinthian columns reach to the top of the building, ſupporting a rich entablature. Between each column is a niche finely ornamented, and above each niche a tabernacle or opening anſwering to it, ſupported by ſmall columns. The roof is fallen down; and out of the ruins of the entablature grow many ſhrubs.

At ſome diſtance to the weſt of theſe ſuperb remains of antiquity, is a magnificent circular temple. The order of this ſtructure without is Corinthian, and within both Corinthian and Ionic; but the ſhafts of all the columns are of one piece. The lower or Ionic ſtory is converted into a Greek church, and for that purpoſe is ſeparated from the higher or Corinthian ſtory.

On the ſouth-weſt part of the city, where the walls incloſe a ſmall part of the foot of Anti-Libanus, is a ſingle Doric column, of conſiderable height; but nothing in its ſize, proportions, or workmanſhip, is

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ſo remarkable as a little baſon on the top of its capital, which has a communication with a ſemicircular channel cut longitudinally down the ſide of the ſhaft, and five or ſix inches deep. It is ſaid that water was formerly conveyed from the baſon by this channel; but how the baſon was ſupplied, our author could not learn.

The ſmall part of the city at preſent inhabited, is near the circular temple, and to the ſouth and ſouth-weſt of it. In this compaſs there are ſeveral minarets, or Turkiſh ſteeples. Inſtead of bells, which are not uſed in Turkey, a perſon is employed to call the people to prayers, from the balcony near the top of the minaret, at the five ſtated times appointed every 24 hours for divine worſhip.

The city walls, like thoſe of moſt of the other ancient cities of Aſia, ſeem the confuſed patch-work of different ages. The pieces of capitals, broken entablatures, and in ſome places reverſed Greek inſcriptions, to be ſeen in going round them, ſhew that their laſt repairs were made after the decline of taſte, with ſuch materials as lay neareſt at hand. The city gates in general correſpond with what has been ſaid of the walls; but that on the north ſide preſents the ruins of a large ſubaſſement with pedeſtals and baſes for four columns, in a taſte of magnificence and antiquity much ſuperior to that of the other gates.

Near the city walls is a quarry of free-ſtone, from which probably the immenſe ſtones employed in the ſubaſſement of the great temple were taken, while the more ornamented parts of thoſe buildings were ſupplied from a quarry of coarſe white marble weſt of the city, and at a greater diſtance. In the firſt quarry there are ſtill remaining ſome vaſt ſtones cut and ſhaped for uſe. One of theſe ſtones thus ſhaped, but not entirely detached from the quarry at the bottom,

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we found to be 70 feet long, 14 broad, and 14 feet 5 inches deep. This ſtone, according to theſe dimenſions, contains 14,128 cubic feet, and, were it Portland ſtone, ſhould weigh about 2,270,000 pounds avoirdupoiſe, or about 1135 tons.

The inhabitants of this country, both Mahometans, Jews, and Chriſtians, all confidently believe that Solomon built both Palmyra and Balbec. Indeed, the ruins of both anſwer our ideas of his power and riches, and it is not difficult to diſcover his wiſdom in the former, and his love of pleaſure in the latter. It is probable that his character as a wiſe and yet voluptuous Prince, may have given riſe to an opinion, which, with reſpect to Balbec at leaſt, ſeems to have ſcarcely any other foundation: for any Eaſtern monarch could not enjoy his favourite pleaſures in a more luxurious retirement, than amidſt the ſtreams and ſhades of Balbec. Many ſtories are there told of the manner in which he ſpent his hours of dalliance in this retreat: a ſubject on which the warm imagination of the Arabs is apt to be too particular.

Whether the Phœnicians did not erect theſe temples in the neighbourhood of their capital, may be a more reaſonable enquiry: for it is pretty certain, that the ſun was worſhipped here in the flouriſhing times of that people, when this plain was probably a part of their territory.

According to Macrobius, the city derived both its name and worſhip from Heliopolis in Egypt: and he obſerves, that the ſtatue of Heliopolitan Jove was brought from thence to this city. "This divinity, he obſerves, was both Jupiter and the Sun: which, he adds, appears by the rites of the worſhip, and by the attributes of the ſtatue, which is of gold, repreſenting a perſon without a beard, who holds in his right hand a whip, like a charioteer, and in his left a thunderbolt, together with ears of corn; all which mark the united powers of Jupiter and Apollo; and the temple excels in divination."

But inſtead of looking for buildings of the Corinthian Ionic order in the Jewiſh and Phœnician hiſtory, it may be thought more proper to enquire for them during the time when the Greeks poſſeſſed this country. But from Alexander's conqueſt of it to that of Pompey, we do not find them mentioned; for which reaſon we conclude, that they muſt be works of a later date: and, indeed, John of Antioch ſurnamed Malala, ſays, that Ælius Antoninus Pius built a temple to Jupiter at Heliopolis, near Libanus, in Phœnicia, which was one of the wonders of the world. This is the only hiſtorian who mentions the building of a temple in this city.

It is certain that the ſtructure of the temples of Palmyra and Balbec differs in ſome particulars from that of all others we have ſeen, and we imagined we could diſcover in many of the deviations from the true object of worſhip, ſomething in the climate, ſoil, or ſituation of each country, which had a conſiderable influence in eſtabliſhing its particular mode of ſuperſtition.

If this obſervation be applied to the country and religion of Syria, and we examine the worſhip of the ſun, moon, and ſtars, called in Scripture Baal, Aſtaroth, and the Hoſt of Heaven; we ſhall perhaps not only ſee how that early ſuperſtition, which miſled the inhabitants of a level country, was naturally produced; but we may obſerve ſomething of its origin and progreſs reſulting from a connection between thoſe objects of worſhip conſidered phyſically, and their characters as divinities. Thus the magnificence with which the ſun was worſhipped in Syria and Chaldea, the name of Baal, which in the Eaſtern language ſignifies Lord, and the human victims ſacrificed to his honour; ſeem to point out an awful reverence paid rather to his power than his benignity, in a country where the violence of his heat is not only in many reſpects troubleſome to the inhabitants, but deſtructive to vegetation.

vegetation. On the other hand, the deification of the inferior gods of the firmament ſeems to have taken its riſe from different principles, in which love appears to have been more predominant than fear.

The extenſive plains and unclouded ſky not only point this out; but it appears that the inhabitants way of life, which is as uniform as their ſoil or their climate, has contributed to direct their attention to theſe heavenly bodies. It was always a cuſtom with them to paſs the ſummer nights on the tops of their houſes, which for this purpoſe were made flat, and divided from each other by walls. This way of ſleeping we found extreamly agreeable, as we by that means enjoyed the cool air above the reach of gnats and vapours, with no other covering but the canopy of heaven, which in different pleaſing forms unavoidably preſents itſelf, upon every interruption of reſt, when the mind is ſtrongly diſpoſed to contemplation by ſolitude and ſilence.

We could no where diſcover more beauties in the face of the heavens, nor fewer on the earth, than in our travels in the night through the deſarts of Arabia; where it is impoſſible to avoid being ſtruck with the contraſt; in which a boundleſs dreary waſte, without mountain or valley, tree or water, or the leaſt variety of colours, offers a tedious ſameneſs to the weary traveller, while he is agreeably relieved by beholding that chearful moving picture which meaſures his time, directs his courſe, and lights his way. The warm fancy of the Arab ſoon felt the tranſition from wild admiration to ſuperſtitious reſpect; and the paſſions were engaged before the judgment was conſulted. Hence the Jews frequently caught the bewitching enthuſiaſm; and an ancient pious native of the country, ſeems to acknowlege the danger of contemplating ſuch beauties, while he diſowns his having yielded to the temptation: *If I beheld the ſun when*

when he ſhined, or the moon walking in her brightneſs, and my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand, this were an iniquity, &c. Job xxxi. 26.

Even Egypt had ſome objects of divine worſhip ſo peculiarly the growth of that country, that they could never be tranſplanted. As ſuperſtition travelled from thence northward, ſhe changed her garb, and from the pictureſque mixture of the hills, vales, groves, and water in Greece, aroſe the Orades, Dryades, and Naiades, with all the varieties of that fanciful mythology; which none but ſuch a poet as Homer, in ſuch a country as Greece, could have connected into that form which has ever ſince been adopted by the poets.

A DESCRIPTION OF JUDEA, OR THE HOLY LAND, AND PARTICULARLY OF THE CITY OF JERUSALEM:

Collected from the Writings of MAUNDRELL, SHAW, and other Travellers.

THE land of Judea is bounded on the north by Mount Libanus, which ſeparates it from that part of Syria antiently called Phœnicia; on the eaſt by Mount Hermon, which ſeparates it from Arabia Deſerta; on the ſouth by Arabia Petræa; and on the weſt by the Mediterranean. This country received the name of Paleſtine from the Philiſtines, who dwelled on the ſea-coaſt; it was called Judea from Judah; and is termed the Holy Land from its being the ſpot where the antient prophets firſt reſided, where our Saviour himſelf received his birth, preached his holy doctrines, confirmed them by miracles, and laid down his life for mankind. This country is only about 150 miles in length, and generally 80 in breadth, though in ſome places it is wider, and in others narrower: it is ſituated in the fourth and fifth climate, between 31° and 33° 30′ north latitude, and the longeſt day is about fourteen hours and a quarter.

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Though the heat, from the ſituation of the country with reſpect to the equator, might be expected to be exceſſive, yet Mount Libanus, from its uncommon height, is covered all the winter with ſnow. Dr. Shaw obſerves, that in travelling by night through the vallies of Mount Ephraim, he and his company were attended for above an hour by an ignis fatuus that aſſumed a variety of extraordinary appearances. It was ſometimes globular, then reſembled the flame of a candle; but inſtantly it would ſpread itſelf, and involve the whole company in its pale inoffenſive light; then contracting itſelf, it would inſtantly diſappear; but in leſs than a minute would again become viſible as before; or, moving from one place to another, would expand itſelf, at particular intervals, over two or three acres of the adjacent mountains. It is remarkable that in the preceding evening the atmoſphere had been uncommonly thick and hazy, and the dew unuſually unctuous.

The firſt rains, as they are called, generally fall about the beginning of November; and the latter rains ſometimes in the middle, and ſometimes toward the end of April. In the country round Jeruſalem, if a moderate quantity of ſnow falls in the beginning of February, and the brooks ſoon after overflow their banks, it is thought to promiſe a fruitful year; and the inhabitants make rejoicings upon this occaſion, like the Egyptians upon the cutting of the Nile: but this country is ſeldom refreſhed with rain in the ſummer.

The rocks of this country are in many parts covered with a ſoft chalky ſubſtance, in which is incloſed a great variety of ſhells and corals. The greateſt part of the mountains of Carmel, and thoſe of Jeruſalem and Bethlehem, are alſo covered with a white chalky ſtratum. In the former are gathered many ſtones, which, being in the form, as it is pretended, of olives, melons, peaches, and other fruit, are im-

poſed upon pilgrims, not only as thoſe fruits petrified, but as antidotes againſt ſeveral diſtempers. Indeed the olives, which are the *lapides judaici* of the ſhops, have been an approved medicine againſt the ſtone and gravel; however, little can be ſaid in favour of their peaches and melons, which are only round flint ſtones of different ſizes, beautified on the inſide with ſparry knobs, that are made to paſs for ſeeds and kernels. The waters of Jordan and Siloam; the roſes of Jericho; beads made of the olive-ſtones of Gethſemane; the chalk-ſtone of the grotto near Bethlehem, called the Virgin's Milk; the little round calculi called her peaſe; and other curioſities of the like nature, are preſents which the pilgrims uſually receive in return for their charity.

As to the rivers of this country, the Jordan is not only the moſt conſiderable, but, next to the Nile, is by far the largeſt to be found either in the Levant or in Barbary. Dr. Shaw ſays, that though he could not compute it to be more than thirty yards broad, it is ſo deep, that even at the brink he found it to be nine feet. If we take this, ſays he, during the whole year, for the mean depth of the ſtream, which runs about two miles an hour, then Jordan will daily diſcharge into the Dead Sea about ſix millions ninety thouſand tons of water. So great a quantity of water daily received, without increaſing the limits of that ſea, or lake, has made ſome conjecture, that it is carried off by ſubterranean cavities, or abſorbed by the burning ſands: but if the Dead Sea is, according to the general computation, 72 miles long, and 18 broad, by allowing, according to the obſervation of the great Mr. Halley, 6914 tons of vapour for every ſquare mile, there will be daily drawn up in clouds, to refreſh the earth with rain or dews, 8,960,000 tons; which is almoſt one-third more than it receives from this river. With reſpect to the bitumen, for which this lake has been always remarkable, it is ſaid to riſe at certain times from the bottom in large hemi-

ſpheres, which, on their touching the ſurface of the water, and being acted upon by the external air, burſt with a great noiſe and ſmoke, and diſperſe themſelves in a thouſand pieces. This is ſaid, however, only to happen near the ſhores; for in greater depths the irruptions are ſuppoſed only to diſcover themſelves by the columns of ſmoke which ariſe from the lake. This bitumen is probably accompanied on its riſing with ſulphur, as both are found promiſcuouſly on the ſhore. The latter exactly reſembles native ſulphur, and the former is brittle, and yields a fetid ſmell upon friction, or on its being ſet on fire: it is alſo as black as jet. The reverend Mr. Maundrell found on the ſhore a black ſort of pebbles, that burn on being held to the flame of a candle, yielding a moſt offenſive ſmell; but though they loſe their weight in burning, they do not decreaſe in bulk. Theſe ſtones are common on the neighbouring hills, and are capable of being carved and poliſhed like marble.

Vulgar report would perſuade us that all the birds that attempt to fly over this lake drop down dead into it, and that neither fiſh nor any other animal can live within theſe deadly waters; but this is ſo far from being true, that birds fly over the lake without any viſible injury, and on the ſhore the ſhells of fiſh are often caſt up by the waves. The water is very limpid, and not only ſalt, but very bitter and nauſeous; and the laſt mentioned reverend gentleman, being deſirous of trying its ſtrength, went into it, and found that it bore him up in ſwimming with uncommon force. As to the apples of Sodom, mentioned by ſeveral authors, theſe are alſo a fiction; for nothing of that kind is either ſeen or mentioned near this lake; nor is there any tree from which ſuch kind of fruit might be expected.

Modern unbelievers have dwelt much on the rocks of Paleſtine, the barrenneſs of the country, and the diſagreeableneſs of the climate, in order to invalidate the accounts given in Scripture of the fertility of that land

land of promiſe, which is repreſented there as flowing with milk and honey: but the reverend Dr. Shaw, who ſeems to have examined the country with an uncommon degree of accuracy, ſays, That was the Holy Land as well cultivated as in former times, it would be more fertile than the very beſt parts of Syria and Phœnicia; becauſe the ſoil is generally much richer, and, every thing conſidered, yields larger crops. Thus the cotton gathered in the plains of Zabulon, Eſdraelon, and Ramah, is more eſteemed than that produced near Tripoly and Sidon; and it is impoſſible for pulſe, wheat, or any other grain, to exceed what is commonly ſold at Jeruſalem. Therefore, the barrenneſs, ſays he, of which ſome authors complain, does not proceed from the natural unfruitfulneſs of the country, but from the want of inhabitants, and the oppreſſion they labour under.

Indeed the inhabitants can have but little inclination to cultivate the earth. 'In Paleſtine, ſays Mr. Wood, we have often ſeen the inhabitants ſowing, accompanied by an armed friend, to prevent his being robbed of the ſeed;' and, after all, whoever ſows is uncertain whether he ſhall ever reap the harveſt. As the parts about Jeruſalem in particular have been deſcribed as rocky and mountainous, they have been therefore ſuppoſed to be barren; but this is ſo far from being the caſe at preſent, that, notwithſtanding the want there has been for many ages of a proper culture, the plains and vallies, though as fertile as ever, are almoſt entirely neglected, while every little hill is crowded with inhabitants. It cannot here be urged, that the inhabitants enjoy more ſafety than in the plains; for they have no walls or any fortifications to ſecure either their villages or encampments; and as there are few places of difficult acceſs, both lie equally expoſed to the ravages of an enemy: but they find ſufficient conveniencies for themſelves, and much greater for their cattle, which feed upon a richer

herbage; and both are refreſhed by ſprings of excellent water.

Corn, wine, and oil, with milk and honey, were both the food and the principal dainties of the early ages. Theſe were once the produce of this country, as they might be ſtill in the greateſt plenty, only by uſing proper care. The wild-honey, once part of the food of St. John Baptiſt, ſhews there was plenty of it in the deſarts of Judea; and by taking the hint from nature, and enticing the bees into hives, the quantity might be vaſtly increaſed. As in ſome places the mountains abound with roſemary, thyme, ſage, and ſuch aromatic plants as are chiefly ſought by the bees; ſo others are as well ſtocked with ſhrubs, and a delicate ſhort graſs, of both which the cattle are more fond than of the plants common to meadows and fallow ground. The milk of the cattle thus fed is not only far richer, but their fleſh is more ſweet and nouriſhing. Theſe mountainous diſtricts have been alſo valuable on other accounts; they ſeem to have been formerly well planted with olive-trees, one acre of which, if properly improved, is more valuable than twice the extent of arable ground: and ſeveral parts of Paleſtine, no leſs than Idumea, which lies contiguous to it, are repreſented by the antients as abounding in date-trees.

In the beginning of March, the plains between Jaffa and Ramah, and other places in the road to Jeruſalem, are particularly diſtinguiſhed by beds of tulips, frutillaries, and other plants of the ſame claſs. The balſam-tree, however, is no longer found in this country, and the dudaim, or mandrakes, mentioned in the Scriptures, are equally wanting.

Every part of the country abounds with plenty of game, as antelopes, hares, and rabbets; and of the winged kind, woodcocks, partridges, teal, ſnipes, and ſeveral others, which are all caught by hawking and the chace. The hawks are uſually of the nature

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and ſize of our goſs-hawks, and ſo ſtrong as to bring down a buſtard, and ſtop an antelope in full career.

Acra, antiently called Accho, ſituated in 32° 40′ north latitude, is one of the places from which the Iſraelites could not expel the antient Canaanites; but in after times, being enlarged by Ptolemy I. he, from his own name, called it Ptolemais: but it has ſince reſumed ſome reſemblance of its antient name. This city was the ſcene of many obſtinate diſputes between the Croiſaders and the Saracens. Its ſituation is as advantageous as poſſible; on the north and eaſt it is encompaſſed by a ſpacious fertile plain, on the weſt it is waſhed by the Mediterranean, and on the ſouth by a large bay, which extends from the city as far as Mount Carmel: it, however, contains little more than a few cottages, and prodigious heaps of ruins, that only ſerve to ſhew its former ſtrength.

Among theſe ruins are ſhewn ſome remains of a large church, that once belonged to a convent, of which the Chriſtians there tell the following remarkable ſtory: The Turks, after a long ſiege, took the city by ſtorm in the year 1291, when the abbeſs of the convent, dreading leſt ſhe and her nuns ſhould be treated as is uſual in ſuch caſes, aſſembled them, and exhorting them to mangle their faces, as the only means of preſerving their virginity, inſtantly, with an heroic courage, ſet them the example, which the nuns boldly followed, by cutting off their noſes, and diſfiguring their faces in ſuch a manner, as rendered them more adapted to excite horror than deſire. Hence the ſoldiers, ſoon after breaking into the convent, were ſo diſappointed at ſeeing, inſtead of a number of blooming beauties, ſuch diſmal objects, that they cruelly put them to the ſword.

The city appears to have been formerly encompaſſed by a double wall, defended with towers; and without the walls are ditches, ramparts, and a kind of baſtions faced with ſtone.

To the ſouth of Acra is Sebaſta, the antient Samaria, the capital of the ten tribes after their revolt from the houſe of David; and it being rendered by Herod a very magnificent city, he gave it the name of Sebaſta, in honour of Auguſtus Cæſar. It is ſeated on a long mount, of an oval figure, which riſes in a fruitful valley, ſurrounded by a range of hills; and is now entirely converted into gardens, having no other remains of its being once a famous city, but a large ſquare, encompaſſed with columns, and the ruins of a great church, ſaid to be erected over the place where John the Baptiſt was impriſoned and beheaded. In the body of the church is a ſtair-caſe into the dungeon, where they ſay his blood was ſhed. There are here a few poor families of the Turks, who have a great veneration for this priſon.

A little farther to the ſouth is Naploſa, the antient Sychem, which ſtands in a narrow valley between Mount Ebal on the north, and Gerizim on the ſouth. The Samaritans, whoſe chief reſidence is at Sychem, have a ſmall temple upon Mount Gerizim, to which they ſtill repair at certain ſeaſons, for religious worſhip; and it is ſaid aſſemble once a year to offer ſacrifices there. Upon one of theſe mountains God commanded the children of Iſrael to ſet up great ſtones, plaſtered over, inſcribed with the body of the law, and to erect an altar and offer ſacrifices, feaſting and rejoicing before the Lord, Deut. xxvii. 4. But whether Ebal or Gerizim was the place appointed for this ſolemnity, is not eaſily determined. At a ſmall diſtance from Naploſa is Jacob's well, famous for our Saviour's conference with the woman of Samaria. Over this well there once ſtood a large church, built by St. Helena, of which none but the foundation now remains. This well is at preſent covered with an old ſtone vault, into which pilgrims are let down through a ſtreight hole; when removing a broad flat ſtone, they diſcover the mouth of the well, which is dug

dug in the firm rock: it is about three yards in diameter, and thirty-five in depth, about five of which are filled with water. This, ſays Mr. Maundrell, proves the falſhood of the ſtory told by travellers, that it is dry all the year round, except on the anniverſary of the day when Chriſt ſat upon its ſide, at which time they pretend that it bubbles up with plenty of water.

Jeruſalem is encompaſſed with hills, ſo that the city ſeems as if ſituated in an amphitheatre; but no place affords a diſtant view of it: that from the Mount of Olives, which is the beſt, and perhaps the fartheſt, is ſo near, that when our Saviour was there, Dr. Shaw obſerves, he might be ſaid almoſt in a literal ſenſe, to weep *over* it. There are, however, few remains either of that city as it appeared in our Saviour's time, or as it was afterward built by Adrian; its very ſituation being changed. For Mount Sion, the higheſt part of the antient Jeruſalem, is now almoſt entirely excluded; while the places adjoining to Mount Calvary, where Chriſt ſuffered without the gate, are at preſent almoſt in the center.

This city, which is about three miles in circumference, is ſituated in 31° 50′ north latitude, and in 36° eaſt longitude from London, on a rocky mountain, on all ſides of which are ſteep aſcents, except toward the north; and is ſurrounded by a deep valley, which is again encompaſſed with hills. The walls are not ſtrong, nor have any baſtions; but towers are erected upon them, after the old method of fortification, and on one ſide only it is defended by an inconſiderable ditch. The city has ſix gates; the private buildings are mean, the ſtreets are narrow, and but thinly inhabited. The reſort of pilgrims thither, and accommodating them with neceſſaries, ſeems the principal buſineſs of the inhabitants. A Turkiſh baſha reſides there in order to preſerve good order, and collect the grand ſignior's tribute from the pilgrims, and the prieſts who reſide there; and alſo to

protect them from the Arabs, when they visit the holy places in the adjacent country.

No European Christian is allowed to enter the city till the governor is informed of his arrival, and he has paid the duties required; nor are any permitted to enter on horseback, or with arms, except they come with some public minister or consul. The Europeans, whether papists or protestants, always go to the Latin or Popish convent, where they are entertained by the guardian and friars for their money: though some distinction is made between those who travel thither out of devotion, and those who only come out of curiosity. The pilgrims are indeed treated with peculiar marks of respect. The druggerman, or interpreter, with some others deputed by the convent, usually meet the pilgrims without the gate of the city, where they pay the duties, and bring them to the cloister, where they are handsomely entertained, and an apartment is assigned them. Some time after they are conducted to the chapel, to which the father guardian comes with all his monks, and having made the pilgrims sit on a couch of crimson velvet, washes their feet in vessels of water mixed with roses, and kisses them; and after the guardian has done, the same ceremony is performed by all the monks, who in the mean while sing hymns and anthems. At the conclusion of this ceremony, each of the pilgrims receives a wax taper, and they all make a procession about the cloister, singing Te Deum for bringing them in safety to the holy city: and this they perform at three altars, that is, the high altar, dedicated to the Holy Ghost; at the altar of our Lord's last supper; and at the altar of Christ's appearing to St. Thomas after his resurrection.

One of the principal places visited by the pilgrims, is the church of the Holy Sepulchre upon Mount Calvary, which is about 100 paces long, and 60 wide. In order to lay the foundation of this church, the founders were obliged to reduce the top of the mount

to

to a plain area, by cutting down ſeveral parts of the rock, and raiſing others; but they ſay that care was taken that no parts of the hill more immediately concerned in our Saviour's paſſion ſhould be altered: and therefore that part of the mount, where Chriſt was faſtened to the croſs, is left entire, and at preſent ſtands ſo high above the common floor of the church, that there are twenty-one ſteps to go up to the top; and the holy ſepulchre, in which our Lord's body was laid, which was originally a cave hewed in the rock, is now a grotto above ground, the rock being cut away from it.

This church, with many others throughout Paleſtine, is ſaid to have been founded by the empreſs Helena, the mother of Conſtantine the Great. At the weſt end of it is a ſquare tower or ſteeple, which appears ſomewhat ruinous; but the edifice in general is kept in good repair, and has a ſumptuous appearance. The body of the church is round, and is covered with a dome of a prodigious ſize, with an opening at the top, through which it receives ſufficient light. Exactly underneath this aperture is the holy ſepulchre, which riſes conſiderably above the pavement; and the rock on the outſide is hewn into the form of a chapel, adorned on the outſide with ten beautiful columns of white marble, adjoining to the wall, and ſupporting a cornice. People are obliged to ſtoop very low in entering the door, which does not exceed a yard in height; but within it is about eight feet ſquare, and as much high, all cut out of the ſolid rock, and lined with white marble. The tomb in which they ſay our Lord was laid is raiſed in the form of an altar, almoſt three feet from the floor, extending the whole length, and half the breadth of this little chapel; ſo that there is not room for more than three perſons to kneel, without great inconvenience. The multitude of lamps here kept continually burning, render the place extreamly hot,

hot, the ſmoke of which eſcapes through vent-holes cut through the roof.

Though the church of the Sepulchre is leſs than one hundred paces in length, and not more than ſixty in breadth, it is ſuppoſed to contain twelve or thirteen places conſecrated by ſome action relating to our Saviour's death and reſurrection. As the place where the ſoldiers derided him; where they divided his garment; where he was confined while they dug the hole in which they erected the croſs; where he was nailed to it; where the croſs was erected; where the ſoldiers ſtood who pierced his ſide; where his body was anointed in order for burial; where it was depoſited in the ſepulchre; where the angel appeared to the women after his reſurrection; where Chriſt himſelf appeared to Mary Magdalen: all which, and many others, are ſuppoſed to be contained within the narrow limits of this church, and are all adorned with ſo many altars.

Antiently every Chriſtian nation had a ſmall ſociety of monks, who reſided in the galleries about the church, and the little buildings annexed to it; but the greateſt part of them have forſaken theſe apartments on account of the heavy rents impoſed upon them by the Turks, and none remain but the Latins, Greeks, Armenians, and Coptics. The ſeveral ſects have contended to have the holy ſepulchre as their own property; and in particular, the Greeks and Latins have ſo warmly diſputed the privilege of ſaying maſs there, that they have ſometimes come to blows, and wounded each other at the very door of the ſepulchre: however, by the interpoſition of the French king, it was put into the hands of the Latins, who have the ſole privilege of ſaying maſs in it, though the Chriſtians of all nations may perform their private devotions there. Ten or twelve Latins, with a preſident over them, always reſide in the church, and are daily employed in trimming the lamps; and every

day

day they alſo make a ſolemn proceſſion, in which they carry tapers and crucifixes to the ſeveral ſanctuaries, ſinging at each a little hymn, relating to the ſubject of the place. But in the holy week before Eaſter, when the pilgrims uſually flock to Jeruſalem, this is performed with greater ſolemnity than at other times.

On the evening of Good-Friday, as ſoon as it begins to grow dark, all the friars and pilgrims aſſemble in the chapel of the Apparition, a ſmall oratory on the north ſide of the holy grave, in order to go in proceſſion round the church: but before this begins, one of the friars preaches a ſermon in Italian, on the darkneſs at the crucifixion, and he has no ſooner begun, than all the candles are put out, to illuſtrate the ſubject: and thus they continue without light, till the preacher having concluded his diſcourſe, every perſon preſent has a large lighted taper put into his hands, and the crucifixes and other utenſils are put in order for the proceſſion. Among the reſt is a large crucifix, which bears the image of our Lord, as big as the life, faſtened on with great nails. This image, which is well painted, and crowned with thorns, is carried at the head of the proceſſion, firſt to the pillar of Flagellation, a large piece of which they pretend to have in a little cell juſt by the chapel of the Apparition. They there ſing an hymn, and preach in Spaniſh on the ſcourging of our Lord. From hence they proceed to the priſon, where, they ſay, Chriſt was ſecured, while the ſoldiers prepared for his crucifixion: here alſo they ſing an hymn, and a third friar preaches in French. They next proceed to the altar of the diviſion of Chriſt's garments, where they only ſing an hymn. From thence they go to the chapel of Deriſion, where they ſing an hymn, and have another ſermon in French. From this place they go to Calvary, leaving their ſhoes at the foot of the ſtairs. Here are two altars, one where Chriſt was nailed to the croſs, at which they lay down the great

great crucifix, and act the part of the Jews in nailing our Saviour to it; and after the hymn, one of the friars preaches another ſermon on the crucifixion. At the other altar is a hole in the rock, in which they pretend the foot of the croſs ſtood, and here they ſet up their croſs with the bloody image upon it; and leaving it, ſing an hymn, after which the father-guardian, ſeating himſelf before it in a chair, preaches a paſſion ſermon, in Italian. In this manner Mr. Maundrell ſaw it performed.

About four feet from the hole, in which they fix the foot of the croſs, is a cleft in the rock, ſaid to be made by the earthquake, which rent the rocks at the death of Chriſt. It has the appearance of a natural breach, about a ſpan wide at its upper part; and the ſides of it anſwer each other, running in ſuch intricate windings, as ſeem above the power of art to imitate. The chaſm is about two ſpans deep, after which it cloſes; but again opens below, as may be ſeen in another chapel by the ſide of Mount Calvary, where it runs down to an unknown depth.

After this ſermon, two friars, repreſenting Joſeph of Arimathea and Nicodemus, go with a grave and ſolemn air to the croſs, draw out the nails, and take down the pretended body, which is ſo contrived that the joints are flexible as if it was really fleſh and bone: and the ſtranger is ſurpriſed to ſee them bend down the arms, which were before extended, and lay them upon the body, which is received in a large winding-ſheet, and carried down from Mount Calvary, while all the company attend it to the ſtone of unction, which, they ſay, is the place where Chriſt was anointed and prepared for burial. Here they caſt over the fictitious corpſe ſweet powders and ſpices, and in the mean while ſing an hymn, after which a friar preaches a funeral ſermon in Arabic. The pretended body is then carried away, and laid in the ſepulchre, where it is ſhut up till Eaſter Monday.

There

There is another ceremony obſerved in this church, which is too ſingular to be omitted. This is a pious fraud performed by the Greek prieſts, who pretend that upon every Eaſter-eve a miraculous flame deſcends into the holy ſepulchre, and kindles all the lamps and candles there. The Eaſter of the Greeks happening a week after that of the Latins, when Mr. Maundrell was at Jeruſalem, he went on the evening before their Eaſter Sunday to this church, which he found crouded with a diſtracted mob, making a hideous clamour; and with difficulty preſſing through them, got into the gallery next the Latin convent, where he had a view of all that paſt. The people ran with all their might round the holy ſepulchre, crying, "Huia, huia;" "this is he, this is he." And having at length, by their running round and their vociferation, almoſt turned their brains, they acted the moſt antic tricks imaginable; ſometimes dragging one another along the floor, and carrying others upon their ſhoulders round the ſepulchre: ſometimes they carried men with their heels upward, with great indecency; and ſometimes they tumbled round the ſepulchre, like tumblers on a ſtage; and, in ſhort, nothing can be more rude and extravagant than their behaviour upon this occaſion. This frantic tumult laſted from twelve to four in the afternoon; and then the Greeks ſet out on a proceſſion round the ſepulchre, followed by the Armenians, encompaſſing it three times, dreſſed in their embroidered habits, and carrying crucifixes, ſtandards, and ſtreamers. Toward the end of the proceſſion, a pigeon came fluttering into the cupola over the ſepulchre, at which the people redoubled their ſhouts and clamour. The Latins obſerved to the Engliſh gentleman, that this bird was let fly by the Greeks to deceive the people into the belief that this was a viſible deſcent of the Holy Ghoſt. After the proceſſion, the ſuffragan of the Greek patriarch, and the principal Armenian biſhop, approached the door of the ſepulchre, cut

the ſtring with which it was faſtened, and breaking the ſeal, entered in, ſhutting the door after them, all the candles and lamps within having been before extinguiſhed in the preſence of the Turks. As the accompliſhment of the miracle drew nearer, the exclamations were redoubled; and the people preſſed with ſuch violence toward the door, that it was not in the power of the janizaries, who ſtood to guard it, to keep them off with the ſevereſt blows. This crouding was occaſioned by their deſire to light their candles at the holy flame, as ſoon as it was brought out of the ſepulchre.

The two biſhops had not been above a minute in the ſepulchre, before a glimmering of the holy fire was ſeen through ſome chinks of the door; at which the mob behaved with the moſt extravagant kind of phrenzy. Soon after the two biſhops came out with blazing torches in their hands, which they held up at the door, while the people thronged about them to light their tapers at the divine flame, though the Turks endeavoured to keep them off with their clubs, and laid on without mercy. Thoſe who got the fire inſtantly applied it to their faces and boſoms, pretending that it would not burn like an earthly flame; but none of them would try the experiment long enough to make good this pretenſion. However, ſuch numbers of tapers were preſently lighted, that the whole church ſeemed in a blaze; and this illumination concluded the ceremony.

The zealous among theſe bigots ſmear pieces of linen with the melted wax which drops from theſe tapers, and lay them up for winding-ſheets for themſelves and their friends; imagining, ſays the reverend Mr. Maundrell, that nothing can be a greater ſecurity againſt their ſuffering by the flames of hell.

The Latins take great pains to expoſe this ceremony, as a ſhameful impoſition and ſcandal to the Chriſtian religion. Mr. Thevenot obſerves, a flint and ſteel would ſoon produce fire, were there none in the

ſepulchre

ſepulchre before; and, according to him, the Turks have diſcovered the cheat, and would have puniſhed them for it; but the patriarch repreſented, he could not pay them the money required of him, if they took from him the profit of the holy fire: they are therefore ſuffered to continue the juggle, and the prieſts have acted the cheat ſo long, that they are now in a manner compelled to ſtand to it, for fear of endangering the apoſtacy of the people.

The Armenians have a ſpacious convent on a pleaſant ſpot of ground, which, with the gardens, covers all that part of Mount Sion which is at preſent within the city walls; and they aſſert, that their church is built over the place where St. James, the brother of John, was beheaded.

The Armenians have a chapel in the convent where they ſay the houſe of Annas ſtood; and on the inſide they ſhow a hole in the wall, to point out the place where one of the officers of the high prieſt ſmote our Saviour. In the court before the chapel is an olive-tree, to which they pretend that Chriſt was chained by order of Annas, to prevent his eſcape. They have alſo another ſmall chapel on the ſpot where the houſe of Caiaphas ſtood; and under the altar, they pretend, is the ſtone that lay at the door of our Saviour's ſepulchre, which they ſay the Armenians ſtole from the church of the ſepulchre, and brought thither; though it is two yards and a quarter long, one yard broad, and a yard thick. It is plaiſtered over; only about five or ſix places are left bare to receive the kiſſes of the pilgrims. In this chapel is alſo ſhewn a ſmall cell, ſaid to be our Lord's priſon, till the morning when he was carried before Pilate.

Juſt without Sion-gate is the church of the Cænaculum, where, they ſay, Chriſt inſtituted his laſt ſupper; but this being converted into a moſque, the Chriſtians are not permitted to enter it. Near it are the ruins of a houſe in which the Virgin is ſuppoſed to have died; and at ſome diſtance from it is a place where,

where, they ſay, a Jew arreſted her body, as they were conveying it to the grave: but the hand with which he ſeized the bier withered.

At the bottom of Mount Sion, without the city, is ſhewn Bathſheba's pool, where ſhe was waſhing herſelf when David ſaw her from the terrace of his palace. At a ſmall diſtance from thence is the Potters-Field, afterward called The Field of Blood, but now named Campo Sancto: this piece of ground is only about thirty yards long and fifteen broad, one-half of which is taken up by a ſquare building, erected for a charnel-houſe. It is twelve yards high, and bodies are let down into it from the top, where five holes are left open for that purpoſe, through which they may be ſeen under different degrees of putrefaction. A little below the Campo Sancto is a cave, conſiſting of ſeveral rooms, one within another, where the diſciples are ſaid to have hid themſelves when they forſook their Maſter.

On Mount Olivet they ſhew ſeveral caves cut with intricate windings, called The Sepulchres of the Prophets; and twelve arched vaults, where it is pretended the apoſtles compiled their creed: and at the top of the mount they ſhew the place of our Saviour's aſcenſion, where there was antiently a large church, but all that remains of it is an octagonal cupola about eight yards in diameter, which is ſaid to be over the place where our Lord ſet his laſt footſteps on earth; and upon a hard ſtone under the cupola is ſhewn the print of one of his feet. This Chapel of the Aſcenſion is in the cuſtody of the Turks, who uſe it for a moſque.

On another ſide of the mountain, they ſhew the place where Chriſt beheld the city and wept over it; and near the bottom is a great ſtone, upon which the bleſſed Virgin dropt her girdle after her aſſumption, in order to convince St. Thomas; and there is ſtill to be ſeen a ſmall winding channel upon the ſtone, which they ſay is the impreſſion of the girdle when it fell,

A little lower is ſhewn Gethſemane, an even piece of ground between the foot of Mount Olivet and the brook Cedron. It does not exceed fifty-ſeven yards ſquare, but it is well planted with olive-trees, which the people are ſo credulous as to believe are the ſame which grew there in our Saviour's time; and the olives, ſtones, and oil produced from them, are purchaſed at a high price by the Spaniards: and yet Joſephus obſerves, that Titus cut down all the trees within a hundred furlongs of Jeruſalem.

At the upper part of this garden is a flat ledge of naked rocks, ſaid to be the place on which Peter, James, and John fell aſleep during our Saviour's agony; and by it is a cave, in which, it is ſaid, he underwent that bitter part of his paſſion. Near it is a narrow piece of ground, twelve yards long and one broad, ſaid to be the path on which Judas walked up to Chriſt, and ſaying, "Hail maſter," kiſſed him. This narrow path is diſtinguiſhed by a wall on each ſide, as a *terra damnata*, which was done by the Turks, who, as well as the Chriſtians, deteſt the ground on which that infamous piece of treachery was acted. They alſo ſhew the place where the palace of Pilate ſtood; but upon this ſpot is now an ordinary Turkiſh houſe, from the terrace of which people have a full view of the ſpot on which the temple ſtood; and, it is ſaid, that a fitter place for an auguſt building could not be found on the whole earth: but no Chriſtian is permitted to enter within the borders of that ground. In the middle of the area ſtands a moſque of an octagonal figure, ſaid to be erected on the ſpot where formerly ſtood the Holy of Holies. In the above pretended houſe of Pilate, they ſhew the room where Chriſt was mocked with enſigns of royalty, and bufeted by the ſoldiers. On the other ſide of the ſtreet is a room, which belongs to a weaver's ſhop, where it is ſaid our Saviour was ſcourged. In what is called the Dolorous Way, they ſhew the place where Pilate brought out our Lord to the people, ſaying, "Behold the man;" where Chriſt fainted twice under the

croſs; where the Virgin Mary ſwooned at this tragical ſight; where St. Veronica preſented him a handkerchief to wipe his bleeding brows; and where the ſoldiers compelled Simon to bear his croſs. They ſhew many other places in the city of Jeruſalem, and its neighbourhood, diſtinguiſhed by ſome action of our Saviour or his apoſtles; ſo that there is not the leaſt circumſtance relating to his behaviour, either recorded in the holy Scriptures, or believed as traditions, but they can point out the very ſpot where it was performed, with much greater exactneſs than thoſe who lived when the events were performed. We ſhall now lead our readers to a few of thoſe places at a diſtance from Jeruſalem, celebrated on account of the events performed there.

We ſhall begin with Bethlehem, which is famous for being the birth-place of our Saviour. It is ſeated two miles to the ſouth of Jeruſalem, on the ridge of a hill, in 31° 30′ north latitude; but at preſent it is only an inconſiderable place, though much viſited by the pilgrims. It has, however, a church erected by Helena, which is yet entire, and in the form of a croſs. The roof is of cedar, ſupported by four rows of columns, made of an entire block of white marble, in many places beautifully ſpeckled. Under the church, in a cave hewn out of the rock, is the chapel of the nativity, in which they pretend to ſhew the manger in which Chriſt was laid, alſo cut out of the rock, and now encruſted with marble. An altar, with the repreſentation of the nativity is erected here, and lamps kept burning before it. Here is alſo the chapel of St. Joſeph the ſuppoſed father of our Lord, and of the Holy Innocents. The place is chiefly inhabited by a few poor Greeks.

The wilderneſs of St. John, though very rocky, is well cultivated, and produces plenty of corn, vines, and olive-trees. In this wilderneſs they ſhew a cave and fountain, where they ſay the Baptiſt uſed to exerciſe his auſterities. Between this wilderneſs and Jeruſalem is the convent of St. John, which is a large

ſquare,

ſquare, and neat modern ſtructure; and its church is particularly beautiful.

Nearer to Jeruſalem is a neat convent of the Greeks, that takes its name from the holy croſs. It ſtands in a delightful ſituation; but what is moſt extraordinary, is the reaſon they here give for its name and foundation: for they ridiculouſly pretend, that here is the earth which nouriſhed the root that bore the tree of which the croſs was made. Under the high altar they ſhew a hole in the ground, where the ſtump of the tree ſtood, and many pilgrims are ſo blindly ſuperſtitious as to fall down and worſhip it.

Nazareth is now a ſmall village, ſituated in a kind of valley on the top of a high hill, in 32° 30′ north latitude. The church of Nazareth is partly formed by a cave, where it is ſaid the Virgin Mary received the meſſage from the angel, "Hail, thou that art highly favoured, &c." This ſtructure is in the form of a croſs, and is fourteen paces long and ſix over, running directly into the cave, having no other arch over it but that of the natural rock. The tranſverſe part, which is erected acroſs the mouth of the cave, is nine paces long and four broad; and where theſe join are two granite pillars, one ſuppoſed to ſtand where the angel, and the other where the virgin ſtood, at the time of the annunciation. The pillar of the virgin has been broken, and eighteen inches in length taken away between the pillar and its pedeſtal, and yet it touches the roof, to which it probably hangs, though the friars maintain that it is ſupported by a miracle. In this village they ſhew the houſe of St. Joſeph, where Chriſt lived near thirty years in ſubjection to his ſuppoſed father. Near it they point out the place where ſtood the ſynagogue, in which Jeſus preached the ſermon by which his countrymen were ſo exaſperated. At each of theſe laſt places are the ruins of a handſome church, erected by Helena.

The next place we ſhall mention is Mount Tabor, a high, round, and beautiful mountain, near Jeruſalem, thought to be that on which our Saviour was

transfigured. People are near an hour in aſcending to the top, where they find a moſt fruitful and delicious plain, of an oval form, about two furlongs in length, and one in breadth. It is every where encompaſſed with trees, except toward the ſouth, and was antiently encompaſſed with walls, trenches, and other fortifications; many remains of which are ſtill viſible. In ſeveral places are ciſterns of good water, and near the plain are three caves, formed to repreſent the tabernacles Peter propoſed to erect; when, beholding the glory of the transfiguration, he cried out, "Lord, it is good for us to be here, let us make three tabernacles, &c." The top of this mountain affords a moſt delightful proſpect. The north-weſt affords a view of the Mediterranean, and all round are the fine plains of Galilee and Eſdraelon. To the eaſtward is Mount Hermon, and at the foot is ſeated Nain, famous for our Lord's reſtoring the widow's ſon to life. Due eaſt is the ſea, or rather lake of Tiberias; and cloſe to it a ſteep mountain, down which the ſwine ran and periſhed in the water. Toward the north is what they call the Mount of the Beatitudes, a ſmall riſing from which Chriſt delivered his ſermon; and near this little hill is the city of Saphet, ſtanding upon a high mountain, which, being then in view, our Saviour may be ſuppoſed to allude to it when he ſays, "A city ſet on a hill cannot be hid;" and to the ſouthward is a view of the mountains of Gilboa, fatal to Saul.

Mr. Maundrell obſerves, as ſomewhat extraordinary, that almoſt every thing repreſented to be done in the Goſpel is ſaid by the people who ſhew the places to be done in caves, even where the circumſtances of the actions themſelves ſeem to require different places: thus thoſe of the birth of the Virgin Mary, of the annunciation, of Mary's ſalutation of Elizabeth, of the nativity of Chriſt and John the Baptiſt, of the transfiguration, and of St. Peter's repentance, are repreſented as being done under ground.




AFRICA,
From the best
Authorities.
Deg.s East 70 Longit. from London.
IV Hours E. Longit. from London
Equinoctial Line
Tropic of Cancer
Tropic of Capricorn
ATLANTIC OCEAN
ETHIOPIAN SEA
SOUTHERN OCEAN
INDIAN OCEAN
MEDITERRANEAN SEA
BLACK SEA
ARABIAN SEA
RED SEA
PERSIAN G.
Azores or Western Is
Canary Isles
Cape Verd Isles
Madera Is
Spain
Portugal
Lisbon
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Aleppo
Baghdad
Ispahan
PERSIA
ASIA
ASPIANA
Cairo
Egypt
Jerusalem
Basrah
Mecca
Medina
Mascat
Socatra I.
C. Guardafui
C. Razalgat
C. Orfui
C. de Bassas
Madagascar
Mauritius
Bourbon
Diego Graciosa
Rogueriz
Bassas da Chados
7 Irmanos
3 Irmanos
Almirante I.s
Comoro Is
Melinda
Monbaza
Pemba
Zanzibar
Natal
Gallega
la Malha
C. Ambra
Antongil Bay
I. St. Mary
C. St. Andrew
Sofala
G. of Sofala
Monomatapa
Monomuji
Zaire
Congo
Angola
Benguela
Loango
Loango Bay
Salvador
Loando
Annabon
St. Thomas
St. Philip or Benghela
St. Helena
Ascention
I. Fernandez
St. Mathew
Rio Grande
C. St. Augustine
BRASIL
C. Negro
C. Frio
P. St. Ambrose
R. Bravagat
G. St. Thomas
P. de Ilheos
C. das Voltas
R. Elephant
Saldanna Bay
Table Bay
C. of Good Hope
C. des Aguilles
C. Patron
Bay of Iagoa
Dutch I.
St. Lucia P.
R. St. Christopher
Hottentots
Tierra de Natal
Manica
Inhaqua
B. St. Augustin
P. Dauphin
C. St. Sebastian
Mozambique
Zanguebar
Zanzibar
Melinda
Monbaza
Pemba
Joanna
Comoro
Chicova
Abutua
Simbau
Maravi
Zaire
Zaffan Beg
Calice
Mozambique Channel
Tropic of Capricorn
Nubia
Abassia
Ethiopia
Upper Ethiopia
Lower Ethiopia
Gauga
Burnu
Kurufa
Gorham
Sennar
Gondar
Zibit
Moka
Aden
Zeila
Adel
Ajan
Alaba Gallas
Jinjiro
Magadoxo
Brava
Tuba
Desart Coast
Zaara or the Desert
Lemtuns
Berdoa
Levata
Tripoli
Fezzan
Ghadames
Tafilet
Sus
Fez
Morocco
Algier
Tunis
Gabes
Tripoli
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Sallee
Mogodor
Tercera
Pico
St. Michael
St. Mary
Canaria
Ferro
Palma
Gomera
Tenariffe
Bojador
Blanco
Caragola
Sanhaga
Tagazel
Waden
Suenfiga
Mussay Ray
Gubur
Zanfara
Agades
Burnu
Kaygo
Burnu I.
Gauga
Nubia
Caffres
Sibadu
Whergela
Chate
Ughela
Siwah
Egypt
Jirje
Kosir
Ibrim
Suez
Aila
Medina al Katif
Perfian G.
G. of Ormus
Caresen
Zibit
Moka
Aden
Zeila
Harmin
Ali
Mecca
Nubia
Macuua
Gondar
Sennar
Gorham
Kurufa
Burnu
Gauga
Upper Ethiopia
Lower Ethiopia
Abassia
Ethiopia
Adel
Ajan
Alaba Gallas
Jinjiro
Magadoxo
Brava
Tuba
Desart Coast
C. de Bassas
C. Orfui
Socatra I.
C. Guardafui
Mascat
C. Razalgat
Harmin
Ali
Mecca
Nubia
Caresen
Zibit
Moka
Aden
Zeila

THE TRAVELS OF RICHARD POCOCKE, LL.D. F.R.S. THROUGH EGYPT:

With occaſional Extracts from Mr. NORDEN.

TO the travels of Dr. Pococke we ſhall unite the obſervations of the ingenious Mr. Frederick Lewis Norden, captain of the Daniſh navy; as both of them travelled up the Nile at the ſame time. The former gentleman is diſtinguiſhed by his great learning, modeſty and candour; and, having the happineſs to be better furniſhed with recommendations to the great men of the countries through which he paſſed, met with fewer difficulties, and had the pleaſure of examining more ſtrictly, ſeveral places, to which the other was denied acceſs. But the Doctor was little acquainted with the art of drawing, and the rules of perſpective; while Mr. Norden was a perfect maſter of theſe arts. This gentleman had improved his taſte by travelling into Italy, and his talents gained him the diſtinction of being made an aſſociate to the Academy of Drawing at Florence. Though not well acquainted with the eaſtern languages, he was a man of ſuch learning and abilities, that the late king of Denmark ſent him into Egypt to take drawings, on the ſpot, of the moſt remarkable objects; and in his work he is univerſally allowed to have excelled every thing of the kind that has been

hitherto publiſhed. It is to be lamented that theſe two gentlemen, both of ſuch diſtinguiſhed merit, did not travel in company. Had Mr. Norden known of Dr. Pococke's being engaged in the ſame purſuit, he would doubtleſs have waited for him at Cairo. Their travels might then have been attended with more ſucceſs; and from their joint obſervations they might have compoſed a work that would have been more compleat in every reſpect. To repair this misfortune as much as poſſible, we have united the moſt curious obſervations of each; following the narration of our learned countryman, and inſerting Mr. Norden's remarks in crotchets.

Having explained our intended method, we ſhall juſt premiſe a few words deſcribing the ſituation of Egypt.

According to the poets, Egypt derived its name from Egyptus, the brother of Danaus, once ſovereign of the country. By the Hebrews and Arabs it is called Miſraim. It has alſo been known by the name of Coptus, the capital of Upper Egypt; and by the Turks it is called El-kebit, or the overflowed country.

Egypt being ſituated on the north-eaſt part of Africa, is bounded on the north by the Mediterranean; on the eaſt by the iſthmus of Suez and the Red Sea, which divide it from Aſia; on the ſouth by Nubia; and on the weſt by the deſart of Barca and the unknown parts of Africa. It is ſeated between 20° and 32° north latitude, and between 30° and 36° eaſt longitude from London; and is therefore about 550 miles in length from north to ſouth, and 125 in breadth where broadeſt.

Egypt is generally divided into Lower, Middle, and Upper Egypt. The greateſt part of Lower Egypt is contained in a triangular iſland formed by the Mediterranean ſea and the two great branches of the Nile, which dividing itſelf five or ſix miles below Old Cairo, one part of it flows to the north-eaſt and falls into the ſea at Damietta, the antient Peluſium; and

and the other branch, which runs toward the north-weſt, falls into the ſea at Roſetto.

We embarked at Leghorn, ſays Dr. Pococke, on the 7th of September, 1737, and on the 29th of the ſame month arrived at Alexandria in Egypt, being only a week in our voyage, from the time when we loſt ſight of Sicily.

For many ages Egypt was governed by its own kings, till it was conquered by the Perſians under Cambyſes. At length Alexander, with the conqueſt of Perſia, obtained the poſſeſſion of this country, and made Ptolemy his general, king of Egypt; under whoſe deſcendants it remained, till it became a Roman province. On the diviſion of the empire, Egypt belonged to the eaſtern emperors; but ſoon after the eſtabliſhment of the Mahometan religion, it was taken from them by the Saracens, and was governed by different families, till in 1270 the Mamaluke government took place, under which conſtitution a ſlave was always advanced to the throne, and no ſon could ſucceed to his father's crown: but this government was ſuppreſſed by ſultan Selim, and it ſtill remains in the Ottoman family.

On the return of Alexander from conſulting the oracle of Jupiter Ammon, he was ſo pleaſed with the ſituation of Rhacotis, that he ordered a city to be built there, which from him was called Alexandria. This new city became the capital of the kingdom, a territory was annexed to it, and it was made a diſtinct province of itſelf. The Arabian hiſtorians ſay, that when the city was taken by the Saracens, it contained 4000 palaces, as many baths, 400 ſquares, and 40,000 Jews who paid tribute.

The ports of Alexandria were formed by the iſle of Pharos, which extended acroſs the mouth of the bay, and toward the weſt-end was joined to the continent by a cauſeway and two bridges 90 paces long. On a rock, encompaſſed by the ſea at the eaſt-end of the iſland, was the famous Pharos, or light-houſe, which

ſeems to be the ſpot on which one of the two caſtles is built, at the entrance of the new port; and the pillars ſeen in a calm ſea within this entrance, may be the remains of that ſuperb ſtructure. I ſaw theſe pillars when I went out in a boat in a calm day, and could perceive the bottom; but my making ſuch nice obſervations ſo near the caſtle was much taken notice of, and I was told that ſeveral ſoldiers, who were that day on guard in the caſtle, were puniſhed for ſuffering me to examine the port with ſuch exactneſs.

[Nothing can be more beautiful than to view from hence the mixture of antique and modern monuments, which every where offer themſelves to view. Upon paſſing the ſmalleſt caſtle, called the Little Pharillon, you perceive a row of great towers joined to each other by the ruins of a thick wall. A ſingle obeliſk has ſufficient height to make itſelf remarked, where the wall is fallen down. If you turn yourſelf a little farther, you perceive that the towers appear again, but only in a diſtant view. The new Alexandria afterward makes a figure with its minarets; and at a diſtance beyond this column riſes the column of Pompey, a moſt majeſtic monument. You likewiſe diſcover hills that appear to conſiſt of aſhes, and ſome other towers. At length the view is terminated by a great ſquare building, that ſerves for a magazine of powder.]

The outer walls round the old city are beautifully built of hewn ſtone, and ſeem to be antient. They are defended by ſemi-circular towers, 20 feet in diameter, and about 130 feet aſunder: at each of them are ſteps to aſcend up to the battlements, there being a walk round on the top of the walls built on arches. The inner walls of the old city, which ſeem erected in the middle ages, are much ſtronger and higher than the others.

The palace, with the ſuburbs belonging to it, was a fourth part of the city; within its diſtrict was the


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The Marble Watch Tower, or Light House, erected by Ptolemy King of Egypt.

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muſeum, or academy, and the burial-place of the kings, where was depoſited the body of Alexander, in a coffin of gold; which being taken away, it was put into one of glaſs: in this condition it probably was when Auguſtus took a view of the corpſe of that hero, and ſcattering flowers over it, adorned it with a golden crown.

The moſt extraordinary remains of Alexandria are the ciſterns that are built under their houſes, and ſupported by two or three arches or columns, for receiving the water of the Nile by a canal, as they do at this day. This canal of Canopus comes to the walls near Pompey's pillar, and has a paſſage under them. But the water is not only conveyed to the ciſterns from the canal where it enters the city; but alſo before from ſeveral diſtant parts of the canal, by paſſages under ground to the higher parts of the city. The deſcent to theſe ciſterns is by round walls, and the water is drawn up by windlaſſes. But the great lake Mareotis, which was formerly navigable, is now generally dry, and has only water in it after great rains.

[We are informed by hiſtory, that the caliſh or canal was made to facilitate commerce, and for the conveyance of goods from Cairo to Alexandria, without expoſing them to the dangers that attend the paſſage of the mouth of the Nile. The people alſo reaped another advantage from it; the city of Alexandria being deſtitute of freſh water, was by this means ſupplied. But the decay of commerce, and the ruin of the country, no longer permit the inhabitants to be at the expence of keeping it in repair. Hence at preſent it reſembles a ditch ill kept up, and has ſcarcely water enough to ſupply the reſervoirs of New Alexandria. When the old city ſubſiſted, all the ground it occupied was made hollow for reſervoirs; the greateſt part of which are filled up, and no more than half a dozen remains. All the arches of theſe reſervoirs are made of brick, and covered with the

ſame

ſame matter, impenetrable by water; with which the walls and reſervoirs are covered that one ſees at Baiæ and at Rome, in the baths of ſeveral emperors.]

The materials of the old city have been carried away to build the new; ſo that there are only a few houſes at the Roſetto and Bagniō Gates, ſome moſques, and three convents within the old walls. All over the city are ſeen fragments of columns of beautiful marble, the remains of its antient grandeur and magnificence. Among the reſt is an obeliſk 63 feet high, of one ſingle piece of granite: but two of its four faces are ſo disfigured by time, that you can ſcarcely ſee in them the hieroglyphics, with which they were antiently covered. This is ſtill called the obeliſk of Cleopatra. Near it lies another, broken.

The lofty Corinthian column, called Pompey's Pillar, is ſituated on a ſmall eminence, about a quarter of a mile to the ſouth of the walls; and as Strabo makes no mention of it, it was probably erected after his time, perhaps in honour of Titus or Adrian. Near it are ſome fragments of pillars of granite marble; and it plainly appears that ſome magnificent building has been erected there, and that this noble pillar was placed in the area before it. Some Arabian hiſtorians ſay, that here was the palace of Julius Cæſar. This pillar is of granite, and, beſide the foundation, conſiſts of only three ſtones; the capital is judged to be eight or nine feet deep, and of the Corinthian order, the leaf ſeeming to be the plain laurel or bay leaf. A hole having been found on the top, it has been thought that a ſtatue was erected upon it. The ſhaft, taking in the upper torus of the baſe, is of one piece of granite marble, 88 feet 9 inches high, and 9 feet in diameter. The pedeſtal, with part of the baſe, [which are of a greyiſh ſtone reſembling flint] are 12 feet and a half high; and the foundation, which conſiſts of two tier of ſtones, is 4 feet 9 inches: ſo that I found the whole height to be 114 feet.

To

To the weſt, beyond the canal of Canopus, are ſome catacombs, which conſiſt of ſeveral apartments cut in the rock on each ſide of an open gallery: on both ſides of theſe apartments are three ſtories of holes, big enough to depoſit the bodies in.

[The borders of the great canal are covered with different ſorts of trees, and peopled by flying camps of Bedouins, or wandering Arabs; who there feed their flocks, by which they maintain themſelves; but in other reſpects live in great poverty.]

About four leagues from Alexandria, is Aboukir, called by Europeans Bikiere. This town is ſituated on the weſt-ſide of a wide bay, a chain of rocks extending from it to a ſmall iſland about half a mile long, and a furlong in breadth. In this iſland are the remains of ſome ſubterranean paſſages, and of a piece of a ſtatue we conjectured to be a ſphynx. About two miles nearer Alexandria are the ruins of an antient temple in the water, with broken ſtatues of ſphynxes, and pieces of columns of yellow marble and granite.

[Nearer the city are ſeen on the ſhore cavities in the rocks, uſed as agreeable retreats; where the people enjoyed the cool air, and, without being ſeen, but when they choſe it, ſaw every thing that paſſed in the port. Some jutting rocks furniſhed a delightful ſituation, and the natural grottos in thoſe rocks gave the opportunity of forming there, by the aſſiſtance of the chiſſel, real places of pleaſure.

Oppoſite the point of the peninſula that forms the port, is a cavern, which is commonly termed a temple. The only entrance is a little opening, through which you paſs lighted by flambeaux, ſtooping for 20 paces, when you enter a tolerably large ſquare hall. The top of the cieling is ſmooth, but the bottom and ſides are covered with ſand, and the excrements of bats and other animals that harbour there. From hence you paſs through another alley into a round cavern, the top of which is cut in the form of an arch.

arch. It has four gates oppoſite to each other, each adorned with an architrave, a cornice and a pediment, with a creſcent on the top. One of theſe gates ſerves for an entrance; the others form each a niche, that only contains a kind of cheſt, ſaved out of the rock in hollowing it, and large enough to contain a dead body. Thus it appears, that what is in that country eſteemed a temple, muſt have been the tomb of ſome great man or ſovereign prince. A gallery, which continues beyond this pretended temple, ſeems to ſhew that farther on there are other ſtructures of the ſame nature.

[As to the new city of Alexandria, it may be juſtly ſaid to be a poor orphan, who had no other inheritance but the venerable name of its father. The prodigious extent of the antient city, is in the new contracted to a ſmall neck of land, which divides the two ports. The moſt ſuperb temples are converted into plain moſques; the moſt magnificent palaces into houſes of bad ſtructure; and opulent and numerous people have given way to a few foreign traders, and to a multitude of wretches, who are the ſlaves of thoſe on whom they depend.] Yet notwithſtanding the meanneſs of the buildings in general, in ſeveral houſes built round courts or porticos, they have placed a great variety of columns moſt of granite, that were once the ornaments of the antient city.

On the 24th of October, we ſet out from Alexandria, in order to proceed to Roſetto. In this journey I had the honour to accompany the Engliſh conſul. We came to ferry over the outlet of a lake, that is ſuppoſed to have been the lower part of the Canopic branch of the Nile. On the other ſide is a kane, where paſſengers repoſe, and think themſelves ſafe from the attempts of the Arabs, who rarely go to that ſide. All the country is a ſandy deſart, where the ſand changes ſo often, that it would be difficult to find the way, were it not for 11 pillars erected acroſs the plain, at about the diſtance of half a mile from

each other. At one of theſe pillars an arch is turned, and an earthen vaſe placed under it, which, by ſome charity, is kept full of Nile water for the benefit of travellers.

The conſul was met by his vice-conſul of Roſetto, and by many of the French, about a league from that town. On our coming to ſome ſandy hills, I was ſurpriſed at ſeeing a magnificent tent, where a handſome collation was prepared. After this repaſt, we all mounted on fine horſes ſent by the governor of the city, and each was attended by a groom on foot, in which manner we continued our journey to Roſetto. The next morning the governor ſent a preſent of ſheep and fowls to the conſul, which was probably returned by a preſent of much greater value.

Roſetto, called by the Egyptians Raſchid, is on the weſt ſide of the branch of the Nile, antiently called Bolbitinum, and is eſteemed one of the moſt pleaſant places in Egypt. It is near two miles in length, and conſiſts of two or three long ſtreets. The hills about this town ſeem as if they had been the antient barriers of the ſea. The fine country of Delta on the other ſide of the Nile, and two beautiful iſlands a little below the town, afford a delightful proſpect. To the north, the country is improved with pleaſant gardens of citrons, oranges, lemons, and almoſt all ſorts of fruit, variegated with groves of palm-trees, ſmall lakes, and fields of rice. The inhabitants have a great manufactory of ſtriped and other coarſe linens; but the chief buſineſs of the place is the carriage of goods between this town and Cairo: all European merchandiſe being brought from Alexandria hither by ſea, and ſent from hence in other boats to Cairo; as thoſe brought down the Nile from Cairo are here put into large boats to be ſent to Alexandria. For this purpoſe the Europeans have their vice-conſuls and factors here to tranſact their buſineſs, and letters are regularly brought from Alexandria,

andria, to be ſent by the boats to Cairo; however, letters of greater conſequence, that require diſpatch, are ſent by foot meſſengers acroſs the deſarts.

At Roſetto I ſaw two naked ſaints, who are commonly ideots, and are treated with great veneration in Egypt; one a luſty elderly man, and the other a youth about 18 years of age: ideots are greatly revered by the Mahometans, being ſuppoſed, abſurdly enough, to be actuated by a divine ſpirit. I obſerved the people kiſs the hands of the latter, as he went along the ſtreets; and was told, that on Fridays, when the women go to the burial-places, theſe naked ideots frequently ſit at the entrance of them, when they not only kiſs their hands, but ſhew them the ſame reſpect that was paid to a certain heathen idol, and expect to receive the ſame advantage from it. One of theſe ſaints I myſelf afterward ſaw ſitting at the door of a moſque in the high-road without the gates of Cairo, with a woman on each ſide of him; but though the caravan was going to Mecca, and a multitude of people were paſſing by, they were ſo accuſtomed to ſuch ſights, that no notice was taken of them.

About two miles north of Roſetto, on the weſt ſide of the river, is the caſtle of that town, which I went to ſee. It is a ſquare building, with round towers at the corners, built of brick caſed with ſtone; and has port-holes near the bottom: about them I obſerved ſeveral pieces of yellow marble, many of which had hieroglyphics on them, and might be pieces of ſome broken obeliſk.

While I was at Roſetto, I went to pay a viſit to the Greek patriarch of Alexandria, who uſually reſides at Cairo; and being introduced by the dragoman or interpreter to the conſul, I had all the honours done me that are uſual at an eaſtern viſit. A lighted pipe is brought by a ſervant; then a ſaucer of ſweat-meats is carried about, and a little in a ſmall ſpoon given to each perſon. After the coffee is ſerved, every one is given

given a baſon of ſherbet, by a ſervant with a handkerchief on his arm, for them to wipe after they have drank. When it is time to go away, the hands of the gueſt are ſprinkled with roſe-water, with which he rubs his face. Incenſe is then brought, which he receives leaning his head forward, and holding out his garment on each ſide to receive the ſmoke. But this compliment is only paid where they would ſhew a particular regard; the maſter making a ſign for it, when he thinks it time to end the viſit, or the gueſt offers to go: but it is never done when the viſitor is much ſuperior, till he makes a motion to retire. Every thing is done in theſe viſits with the greateſt decency, and the moſt profound ſilence; the ſlaves or ſervants ſtanding at the bottom of the room, with their hands joined before them, watching with the utmoſt attention every motion of their maſter, who commands them by ſigns.

I embarked with the conſul for Cairo on the 4th of November on board a fine galley. Theſe are flat-bottomed veſſels, with three maſts: as they are nearly half covered, they have one large handſome room, and a ſmaller near the ſtern for the women, when there are any on board. They have lattice windows all round, and ſwivel-guns faſtened toward the prow. They ſail well againſt the current with a good briſk wind; but in a calm, or when the wind is contrary, and not very high, they are drawn along by the men on ſhore, with a cord faſtened to the maſt. When they are obliged to lie by, as they commonly do in the night, the people amuſe themſelves by telling long Arabian ſtories: and if they are obliged to ſtop by day, the boatmen frequently paſs away the time in acting low farces.

Sailing on the Nile is extreamly pleaſant, from the richneſs and fertility of the country on its banks. The villages, with palm-trees planted round them, appear like ſo many delightful groves; and when the country is overflowed, they are all beautiful iſlands.

In December, which is here the middle of ſpring, Egypt appears in its moſt lovely dreſs: many plants are then in full bloſſom, and the country is covered with green corn and clover.

Stopping at a village for want of wind, we viſited the governor of the place, who offered us coffee, and at our departure ſent after us a preſent of 50 eggs. On our arrival at Ouarden we alſo waited on the governor, who would have entertained us, and not only ſent us a lamb and 100 eggs, but came on horſeback to the boat to return the viſit; and the uſual honours being paid him, it was intimated that he would think wine an acceptable preſent; which was accordingly ſent him after it was dark, to prevent giving umbrage to the more conſcientious muſſulmen.

The night before we finiſhed our voyage was ſpent in mirth and firing of guns, on our being met by our friends. The next morning, having paſſed through the village of Hele, we were joined by a great number of people that came to meet the conſul; who mounting a fine horſe, was preceded by ſix janizaries; and a man who went before ſprinkling water on the ground, to lay the duſt. In this manner he entered the city, followed by his friends and dependants riding upon aſſes; no Chriſtian, except a conſul, being allowed to ride on a horſe into the city.

As I chuſe to finiſh my account of Delta and the country about it, before I give a deſcription of Cairo, I ſhall do it in this place, though I did not make a voyage on the eaſtern branch of the Nile till I left that city, on my going out of Egypt.

Four or five miles from the mouth of this branch of the Nile is ſituated Damiata, a large town, but moſt of it ill built, it being chiefly inhabited by fiſhermen and janizaries. At the north-end it has a very fine large tower of hewn ſtone, perhaps built by the Mamalukes, after they had recovered Damiata from the Chriſtians. The country from thence to Gaza is chiefly inhabited by Arabs, who are under no regu-

lar

lar government; and the people of Damiata have ſuch an averſion to the European Chriſtians, that one of them cannot go into a part of the town, not uſually frequented by thoſe of his religion, without being inſulted. This particular averſion to Europeans ſeems to be handed down to them from their forefathers, and to be occaſioned by the holy war, the chief ſcene of which in Egypt was about Damiata. This place was taken by the Chriſtians, and afterward reſtored to the Egyptians, as part of the ranſom of Lewis IX. who had been taken priſoner. The trade here conſiſts in the exporting of rice and coffee to Turkey, and the importation of ſoap from the coaſts of Syria, and of tobacco from Latikea.

Proceeding from Damiata to Cairo, we paſſed by the large city of Manſoura, on the eaſt-ſide of the Nile, which I conjecture to be Tanis, the Zoan of the Scriptures. The canal which runs north of this town falls into the lake Menzale. The country on each ſide of this branch of the Nile is even more beautiful than on the banks of the other already deſcribed; it being thicker ſet with villages ſurrounded by pleaſant groves of palm-trees. We ſtopped at the port of Great Mahalla, and rode on hired aſſes about four miles to the city, which is large, and ſituated between two canals: it is tolerably well built, and is the capital of the province of Garbich. There are about 500 Copti Chriſtians there, who have a little mean church. I was recommended to a merchant here, who was, I think, a native of the parts toward Morocco; but, though he had made four pilgrimages to Mecca, was a very honeſt and worthy Muſſulman. He gave me a man, who ſpoke the *Lingua Franca*, (a corrupt Italian uſed in the eaſt) to attend me wherever I pleaſed; and a very good apartment in a kane that belonged to him. The next morning he ſent us a very handſome collation, when I firſt taſted the butter of Egypt in its greateſt perfection, and found it very delicate. At night we

were ſerved with a very plentiful ſupper; but though he came to us before we had done, he would not eat: for this is the cuſtom in the eaſt, if they come while perſons are at table, which they ſeldom do, except they attend on thoſe of very ſuperior rank.

The next day I proceeded to the village of Baalbait, four or five miles to the north-eaſt. It is ſituated about a furlong to the eaſt of the canal Thabanea, on one of thoſe artificial eminences on which Buſiris was probably built, a city famous for its temple dedicated to Iſis; there being great remains of a temple there, the moſt coſtly in its materials of any in Egypt. At about 100 feet diſtance it is ſurrounded by a mound, raiſed to keep out the Nile. The outſide of this ſtructure was of grey granite, and the inſide and columns of red; the capitals being the head of Iſis. There appears to have been four rows of 12 columns each in the temple; but what commanded my attention ſtill more, was the exquiſite beauty of the ſculpture: for though the figures are only about four feet high, there is ſomething ſo fine, and ſo divine, in the mien of the deities and prieſts, that far exceeds any thing I ever ſaw in that way. The natives are conſtantly deſtroying theſe fine fragments of Egyptian antiquities, and I ſaw ſome of the pillars cut into mill-ſtones.

From this place we returned to the boat, and proceeding toward Cairo, paſſed by Semenud and Abouſir, two conſiderable towns. Having entered the Nile, where it runs in one ſtream, we find, about a league to the eaſtward, the remains of the antient city of Heliopolis, which is the Or of the Scriptures. This was a city of great antiquity, famous for the worſhip of the ſun. A large mound encompaſſes the whole; and at the entrance on the weſt end are the ruins of a ſphynx, of a bright ſhining yellow marble. The prieſts of Heliopolis were the moſt famous of all Egypt for the ſtudy of philoſophy and aſtronomy, and were the firſt who computed time by years of

365

365 days. Herodotus came here to be inſtructed in all the learning of the Egyptians; and Strabo, when he came to this city, was ſhewn the apartments of Plato and Eudoxus.

A little to the ſouth of the above incloſure is the village of Matarea. The Chriſtians of the country have a tradition, that the holy family lay concealed here for ſome time when they came into Egypt; and add, that a tree opened and became hollow, to receive and ſhelter them from ſome bad people. The Coptis even pretend to ſhew the very tree, which is hollow, and of the ſort called Pharaoh's Fig, and take away pieces of it as relics; but the Romans ſay that the tree fell down, and was carried away by the monks of the convent belonging to Jeruſalem.

The city of Grand Cairo conſiſts at preſent of three towns or cities, a mile diſtant from each other; that is, Old Cairo, Cairo properly ſo called, and the port named Bulac. In Old Cairo are what are commonly termed Joſeph's granaries. Theſe are only ſquare courts encompaſſed by walls about 15 feet high, built chiefly with brick, and ſtrengthened with ſemicircular buttreſſes. They are filled with corn, having only room left to enter at the door. The grain is covered over with matting, and the door ſhut only with wooden locks; but the inſpectors of the granaries fix their ſeal upon a handful of clay, which they put on the locks, and uſe as wax. [Here is depoſited the corn that is paid as a tax to the grand ſignior.] It is brought from Upper Egypt, and diſtributed out to the ſoldiers as part of their pay. [This granary, notwithſtanding its name, is not very antique: its walls are partly of the time of the Saracens.]

At the north-end of Old Cairo is a magnificent plain building, for raiſing the water of the Nile to the aqueduct. This ſtructure is ſaid to have been erected by Campion, the immediate predeceſſor of the laſt king of the Mamalukes: it is an hexagon; each ſide is between 80 and 90 feet long, and about

as many in height. The water comes into a reſervoir below, and is drawn up by five oxen, which turn ſo many Perſian wheels, that empty the water into the aqueduct.

Oppoſite to this water-houſe is the canal that conveys the water to Cairo, which ſeems to be that made by Trajan. Near the mouth of it, they annually perform the ceremony of opening the canal, with great rejoicings, by breaking down a mound when the Nile has ariſen to a certain height.

Old Cairo is at preſent reduced to a very ſmall compaſs, it not being above two miles round: it is the port for the boats that come from Upper Egypt; and ſome of the beys have houſes there, to which they retire at the riſing of the Nile. The Coptis have twelve churches and a convent, moſtly in one quarter of the town; and pretend that the holy family was in a cave in the church dedicated to St. Sergius. The Roman catholics have an hoſpital belonging to the fathers of the Holy Land; and the Jews have a ſynagogue, ſaid to have been built about 1600 years ago, in the manner it now is, which nearly reſembles our churches. There are here alſo about half a dozen moſques, with their minarets; among which, that named Amrah, is ſaid to have been a church: but what is moſt remarkable, is its having near 400 pillars, which, with their capitals, ſeem to have been collected from ſeveral antient buildings.

[At half a league to the ſouth of old Cairo is the great moſque of Atter-Eunaby, ſituated on a point of land projecting into the Nile. For this moſque the Mahometans have a great veneration, from the tradition that Omar their firſt califf, going to the place where it was afterwards founded to his honour, left the print of his foot upon a piece of marble. This edifice has nothing extraordinary, except a gallery of antique columns, ſo ill ranged, that frequently the capitals turned topſy-turvy ſerve as pedeſtals, and the pedeſtals are employed to ſerve as capitals.]

From

From old Cairo I made a ſhort excurſion to the pleaſant iſle of Raoudah, or Roida, which is oppoſite to it. The channel of the Nile between, is dry when the water is low. This iſland is near a mile long; toward the north-end is the village of Roida, and at the ſouth-end is the Mikias, or houſe in which is the famous pillar for meaſuring the Nile. This is fixed in a deep baſon; the bottom of which is on a level with the bed of the river, the water paſſing through it. The pillar, which is placed under a dome, and crowned with a Corinthian capital, is divided into meaſures for obſerving the riſe of the waters; and from the court that leads to the houſe, is a deſcent to the Nile by ſteps, on which the common people believe that Moſes was found, after he had been expoſed on the banks of the river.

Half a mile to the north of old Cairo is Caſſaroline, where there are gardens of citrons, oranges, lemons and caſſia; but it is moſt remarkable for a convent of Derviſes, who affecting an extraordinary ſanctity, may be ſaid to live in their moſque, which is a large ſquare room, covered with a very fine dome.

Bulac is ſituated about a mile farther to the north, and is near two miles round. This being the port for all boats that come up the river from all the ports of Delta, it has a cuſtom-houſe, with many warehouſes, and kanes for travellers; but it is remarkable for nothing but its fine bagnio.

The city of New Cairo, which is ſeated about a mile from the river, extends eaſtward near two miles to a mountain, and is about ſeven miles round: but it is ſaid to have been larger when it was the centre of trade from the Eaſt Indies. It was then walled round; but only part of the wall, with the caſtle, and ſome magnificent gates, built by the Mamalukes, are now ſtanding. The canal, cut from the Nile, runs through the city; but it is only to be ſeen from the back of the houſes built on its banks; and though there are ſeveral bridges over it, yet houſes being

built on each ſide of them, the view of the water is even there intercepted: but when it is dry, it appears like a ſtreet, the people paſſing along it. However, from the time when it begins to dry, the ſmell of the mud, and ſtagnated water, becomes very offenſive.

[One of the moſt ſingular cuſtoms obſerved at Cairo, is the ceremonies obſerved at opening this canal. When the Nile begins to ſwell, they caſt up a bank of earth acroſs the end of the ſtreet near the river; and in the month of Auguſt, when the water is ariſen to a proper height, the baſſa, attended by his guards, proceeds on horſeback along the canal, and coming to the end of it ſtrikes the bank, takes horſe, and riding back, leaves ſeveral perſons to break it down. On his return from the bank, he is followed by great crouds ſinging and ſtriking each other with cudgels: the water at length flows in, accompanied by a number of men and boys ſwimming, while others throw one another into it, and ſhew a thouſand idle pranks. Fire-works are diſcharged, and all the time the canal is filling, it is covered with boats filled with young men ſinging and playing upon inſtruments, to ſhew their joy for the fertility produced by the Nile.]

If we form an idea of ſeveral ſquares about the city, from a quarter to three quarters of a mile round, that receive and retain the water of the Nile, conveyed to them by the canal, as the river riſes, we ſhall have a pretty juſt notion of the ſeveral lakes, which, during the greateſt part of the year, are in the city: when nothing can be imagined more beautiful. They are ſurrounded by the beſt houſes; and in the ſummer, when the Nile is high, are covered with the fine boats and barges of all the perſons of diſtinction, who ſpend the evenings with their ladies on the water. Concerts of muſic, I am told, are never wanting, and ſometimes fire-works are added. All the houſes round are in a manner illuminated, and the windows filled with ſpectators. This

pleaſing

pleaſing ſcene is however much altered when the waters are gone off, and nothing appears but mud. Yet this is ſoon ſucceeded by the agreeable view of green corn, and afterward of harveſt, in the midſt of a great city, on the very ſpots where a few months before the boats were ſailing.

The ſtreets, like thoſe of all the Turkiſh cities, are very narrow. The wideſt extends the whole length of the place; but would only be conſidered in Europe as a lane: and the others are ſo narrow, that the inhabitants frequently ſpread a ſlight ſtuff acroſs the tops of their houſes, from one ſide to the other, to defend them from the ſun. Moſt of the ſtreets, or at leaſt each end of every diſtrict, is ſhut up at night with gates, and guarded by two or three janizaries, ſo that no idle people can lurk about them without being diſcovered. Several ſtreets conſiſt only of ſhops, without any houſes, and are locked up at night when the traders return home; and ſhops of the ſame trade are generally together.

The Turkiſh houſes in general, eſpecially in Cairo, make a diſagreeable appearance; they are commonly built round a court, where they are ſeen to the beſt advantage: nothing but uſe is conſidered in the ſide next the ſtreet; as every ornament is reſerved for the ſaloon within. Thus being built below of ſtone, and above with a ſort of cage-work, ſometimes filled up with unburnt brick, and few or no windows toward the ſtreet; they are very diſagreeable to thoſe who have obſerved the regularity and beauty of European cities. I went to ſee ſome of the beſt houſes in Cairo, and found that the great have a ſaloon for common uſe, and another for ſtate; and as they have four wives, each has a ſaloon, with apartments that have no communication with the other parts of the houſe, except the common entrance for the ſervants, which is kept locked; and the private entrance, the key of which is kept by the maſter. A machine, that turns round like thoſe uſed in nunneries, receives any thing

they want to take in or deliver out, without their ſeeing one another.

At the houſe of Oſman bey, there is a fine ſaloon, with a lobby before it: the grand room is an oblong ſquare, with an octagon marble pillar in the middle; this room is inlaid on two ſides, about eight feet high, with pannels of grey marble, each bordered with moſaic work; but the end at which one enters, and the ſide where are the windows, are not finiſhed in this manner: the ſopha extends all round the room, furniſhed with the richeſt velvet cuſhions, and the floor is covered with fine carpets.

I alſo viſited a much more antient edifice, ſaid to have been built by ſultan Naſir Iben Calahoun, or Calaun, the ſeventh king of Egypt, of the race of the Mamalukes, who lived about the year 1279; which is alſo built round a ſmall court. The entrance to the grand apartment is by a fine old door, ſomewhat in the Gothic taſte. It has a magnificent ſaloon in the figure of a Greek croſs, with a cupola in the middle, and is wainſcotted ten feet high in a very coſtly manner: round at top, about two feet deep, are Arabic inſcriptions; then for two feet more are works of mother of pearl and fine marbles, in the figure of ſmall arches. Below this the wall is covered with pannels, ſome of the fineſt marbles, and others of mother of pearl; all the pannels are ſurrounded with a border of moſaic work in mother of pearl and blue ſmalt, or a ſort of glaſs that is not tranſparent.

In and about the city are ſeveral magnificent moſques; but thoſe of ſultan Haſſan, near the foot of the caſtle-hill, exceeds them all in the ſolidity of the building, and in its grandeur and magnificence, which ſtrike the beholder in a ſurpriſing manner. It is very lofty, and of an oblong ſquare figure, crowned with a cornice all round, that projects a great way, and is adorned after the Turkiſh manner, with a kind of groteſque carving. The entrance is inlaid

inlaid with ſeveral kinds of marble, carved as at the top. The aſcent was by ſeveral ſteps; but theſe are broken down, and the door walled up: becauſe in public inſurrections the rebels have often taken ſhelter there.

To the north-eaſt of the town is a fine moſque, called Cubbe-el-Azab; which is about 60 feet ſquare, with a beautiful dome over it, raiſed on a baſe of 16 ſides, in each of which is a window. It is wainſcotted round with all the moſt beautiful marbles, among which are ſeveral fine ſlabs of red and green porphyry: the borders round the pannels are carved and gilt; above is a ſort of frize, covered with ſentences cut in large gilt characters, called the Couphe, in which they here antiently writ the Arabic language. The walls above have Arabic inſcriptions in letters of gold, and the whole cupola is painted and gilt in the fineſt manner. All over the moſque are hung glaſs lamps and oſtriches eggs. Adjoining to this edifice are ſeveral apartments built for the prieſts, and ſome grand ones for the perſons of rank, who ſometimes reſide here.

The caſtle of Cairo is ſituated on a rocky hill, and is ſaid to have been built by Saladin. It is walled round, and is of very difficult acceſs; but it is ſo commanded by a hill to the eaſt, as to be of no ſtrength ſince the invention of cannon. At the weſt end are the remains of very grand apartments, ſome of them covered with domes, and adorned with pictures of moſaic work: but this part of the building is now only uſed for weaving, embroidering, and preparing the hangings and coverings they annually ſend to Mecca. I ſaw them about this work; and though they think it a profanation for a Chriſtian ſo much as to touch thoſe rich damaſks, I have ventured to approach them. Above this is a higher ground, near a grand ſaloon, called Joſeph's Hall, from which there is a moſt delightful proſpect of the city, the pyramids, and all the adjacent country. It was probably

bably a terrace to this ſaloon, which is now open on every ſide, except to the ſouth, and is adorned with very large and beautiful pillars of red granite, ſome of which have capitals of the Corinthian order, others are very plain; ſome are only marked out in lines like leaves, and many of them are only plain ſtones, that have but little reſemblance to capitals. In the weſt part of the caſtle is the jail, which the common people will have to be the priſon in which Joſeph was confined. About the middle of the caſtle is a large court, on the ſouth-ſide of which are the baſſa's apartments, and the great divan, which I had the pleaſure of ſeeing: the beys aſſemble three times a week under the kaia, or prime miniſter of the baſſa; and the latter, whenever he pleaſes, ſits in a room behind, that has a communication by ſome lattice windows. A ſtranger may enter with the conſul's Dragoman, or interpreter; and being afterward conducted to the baſſa's coffee-room, is civilly entertained by his people with ſweet-meats and coffee. At a ſmall diſtance is the mint, where they coin their gold, and ſmall pieces of iron waſhed over with ſilver. Theſe are called Medines, and are of the value of three farthings. In the caſtle is alſo a well, that has been much admired on account of its great depth; it being cut through the ſide of the rock, and the water being brought up by ſeveral Perſian wheels, turned by oxen, and placed one over another. This is called Joſeph's Well, not from the patriarch Joſeph, but from a grand vizier of that name, who had the care of the work under ſultan Mahomet, about 700 years ago. In ſhort, this caſtle, which is about a mile in circumference, reſembles a little town; but the greateſt part of it is in a very ruinous condition.

To the ſouth of the caſtle is a ſort of antient ſuburbs, called Caraffa; at the entrance of which are ſome magnificent tombs, covered with domes, ſaid to be the monuments of ſome kings of Egypt: the

people

people ſay they are the califfs, the relations of Mahomet, who conquered this country; and ſo great a veneration have they for them, that they oblige the Chriſtians and Jews who paſs this way, to deſcend from their aſſes out of reſpect to them.

The principal part of the inhabitants ſeem to be deſcended from the Mamaluke race. There are alſo ſome Greeks, many Jews, and a few Armenians. Of the Europeans, there are ſettled here only the Engliſh, French, and ſome Italians from Leghorn and Venice. When any of the Engliſh happen to die in any part of the Levant, where there is no Engliſh chaplain, they are interred with the Greeks, and according to the ceremonies of their church.

The European merchants, conſidering how much they are confined, live agreeably enough among themſelves; they are generally ſociable with thoſe of their own nation, and in ſo plentiful a country poſſeſs whatever is capable of making life paſs pleaſantly. They ſpend the morning in buſineſs, and often paſs the remainder of the day in the fields and gardens to the north of Cairo; there being little danger within a mile of the city. Sometimes the whole day is ſpent in diverſions; and as great part of their affairs is tranſacted by the Jews, they have a relaxation from buſineſs both on the Jewiſh and the Chriſtian ſabbath. When the Nile has overflowed its banks, and little buſineſs is to be done, they retire to their houſes at Old Cairo and Gize, where they paſs their time as agreeably as the circumſtances of the place will admit.

The trade of Cairo conſiſts in the importation of broad cloths, tin and lead, and the exportation of coffee, ſena, flax, and ſeveral drugs moſtly brought from Perſia. The natives alſo import raw ſilk from Aſia, which they chiefly manufacture into ſattins and ſilks, in imitation of thoſe of India; and in ſome places they make a coarſe kind of linen. Sugar, of the growth of this country, is alſo made here; but

but it is neither cheap nor fine: there is, however, a very fine ſort made for the uſe of the grand ſignior; but it is very dear, and not commonly to be met with for ſale. Furniture for horſes, and lattices for windows, of braſs, iron, and turned wood, are made here in great perfection. In the province of Delta and about Manouſieh, fine matting is made of dyed ruſhes; and from thence ſent not only all over the Turkiſh empire, but to moſt parts of Europe.

Amidſt the curioſities obſervable at Cairo, that of the hatching of chickens is none of the leaſt. This laſt is performed by heating ovens of ſo temperate a heat as to imitate the natural warmth of the hen, and putting about 8000 eggs in an oven, the chickens are produced in 22 days. This employment is continued four months, during which ſome hundred thouſand chickens are hatched in this manner and ſold. If it happens to thunder, great numbers of the chickens miſcarry: beſide, the chickens thus hatched often want a claw, a rump, or are ſome other way imperfect. I have been informed that only the people of one village are maſters of the art, and that at the proper time of the year they ſpread themſelves all over Egypt *.

There are few arts in any perfection higher up the Nile, or indeed in any other parts of Egypt: this, with the convenience of water carriage, makes Cairo a place of great trade; and as little credit is given by the Turks, there is generally a vaſt conflux of people at this city.

The monuments near Cairo moſt worthy of the curioſity of a traveller are the pyramids †, which have

* The great duke of Florence ſent for perſons employed in thus producing chickens, who actually performed the ſame art with ſucceſs in his dominions: the late celebrated M. Reaumur, after many experiments, found it practicable in France, and has ſhewn the manner of doing it in a work on that ſubject.

† This account of the pyramids is chiefly taken from the obſervations of the ingenious Mr. Norden; with which we have intermixed thoſe of the learned Dr. Pococke.

been

been formerly ranked among the ſeven wonders of the world, and ſtill demand our admiration. It is remarkable that theſe kind of monuments are no where to be found but in Egypt. Indeed there is one at Rome, which ſerves for a tomb to C. Ceſtus; but it is no more than a mere imitation, and is ſurpaſſed in ſize by the leaſt of thoſe in Egypt. Theſe are ſituated upon the rock, at the foot of the high mountains that accompany the Nile in its courſe, and ſeparate Egypt and Lybia. They have been all raiſed as ſepulchres; but their architecture, as well on the inſide as without, is extremely different, with reſpect to diſtribution, materials, and grandeur. Some are open, others ruined, and moſt of them are cloſed; but there are none that have not been damaged. The prodigious quantity of materials uſed in conſtructing them, renders it impoſſible that they ſhould be all built at the ſame time; and thoſe that have been the laſt erected, greatly ſurpaſs the firſt in grandeur and magnificence. They are the works of the remoteſt antiquity, and even more early than the times of the moſt ancient hiſtorians whoſe writings have been tranſmitted to us: the very epocha of their beginning was loſt at the time when the firſt Greek philoſophers travelled into Egypt. It is not improbable that the invention of pyramids was owing to the ignorance of the people, in having no other method of covering a great circumference, before the art of arching and employing columns to ſupport a roof were invented. It is indeed a mortifying conſideration, that the moſt durable works in architecture have been owing to ignorance: thus the famous aqueducts of the ancients, the remains of which are the wonder of the preſent times, were owing to their not knowing that water would riſe up nearly to the ſame height as that from which it falls.

The common people of Egypt have a tradition, that there were anciently giants in that country, who raiſed, without much difficulty, the pyramids, the vaſt

vaſt palaces and the temples, whoſe remains are at preſent the objects of our admiration. But this ridiculous opinion is confuted by obſerving, that had this been the caſe, the entrances of the caves, from whence they have drawn ſtones for theſe purpoſes, would have been larger than they are: that the gates of the buildings, which ſtill ſubſiſt, would have had more height and breadth; that the paſſages of the pyramids, at preſent ſo narrow that ſcarcely a man of our times can drag himſelf along lying on his belly, would have been by no means proper for men of ſuch a ſtature; and that the coffin in the largeſt and laſt pyramid is an inconteſtable proof of the falſity of all ſuch extravagant ideas, ſince it determines the ſize of the prince's body for whom the pyramid was built; and the paſſages ſhew, that the workmen were not of a larger ſize than the prince, ſince the entrance and the egreſs ſcarcely give ſufficient room for men of the common ſtature.

The principal pyramids are at the ſouth-eaſt of Gize, a village three hours voyage up the Nile from Cairo, and ſituated on the Weſtern ſhore. As it is believed that the city of Memphis was near this place, they are commonly called the pyramids of Memphis *. On your arrival there you find four of the pyramids that deſerve the greateſt attention of the curious; for though there are ſeven or eight others in the neighbourhood, they are not to be compared with

* It may be thought very extraordinary that the ſituation of Memphis, which was ſo conſiderable a city, and for ſo long a time the capital of Egypt, ſhould not now be known: but as many of the materials might be carried to Alexandria, Cairo, and other places afterward built near it, the city was in all probability almoſt levelled; and the Nile overflowing the ruins, it may eaſily be conceived that its remains have been long covered over, as if no ſuch place had ever been. The continual accretions of mud thus brought by the Nile muſt evidently, in a courſe of time, have altered and raiſed the ſurface of the country ſo far as overflowed; and this is one reaſon why few of the columns remaining there, are to be ſeen clear to their baſes.

the

the former, eſpecially as they have been almoſt entirely ruined. The four principal are nearly upon the ſame diagonal line, and about 400 paces diſtant from each other. Their four faces exactly correſpond to the four cardinal points, the north, the ſouth, the eaſt, and the weſt. The two moſt northerly are the greateſt, and have 500 feet perpendicular height; and according to Mr. Greaves, who meaſured the bottom of the firſt, it is exactly 693 Engliſh feet ſquare; and therefore covers ſomething more than eleven acres: the inclined plane is equal to the baſe, and the angles and baſe form an equilateral triangle. The number of ſteps has been very differently related; but they are between 207 and 212. Theſe ſteps are from two feet and half to four feet high, and are broad in proportion to their height. But though the two others are much leſs, they have ſome particularities that cauſe them to be examined and admired. It appears that the rock at the foot of the mountains not being every where level, has been ſmoothed by the chiſſel. This rocky plain is about 80 feet perpendicular above the level of the ground that is always overflowed by the Nile, and is a Daniſh league in circumference. Notwithſtanding its being a continual rock, it is almoſt covered with a flying ſand, brought thither by the wind from the adjacent high mountains. In this ſand is a great number of ſhells and petrified oyſters; a thing the more ſurprizing, as this plain is never overflowed by the Nile, which beſide has not throughout its whole courſe any ſhell-fiſh. In this quarter we alſo find thoſe beautiful flint ſtones, which, on account of the ſingularity of their colours, are much more eſteemed than agate, and of which ſnuff-boxes and handles for knives are made at Cairo.

A pyramid is the moſt ſolid figure that can be given to any building. There is no way to ruin it, but by beginning at the top; for it reſts upon a baſe too firm to be attacked in that part, and whoever

would undertake it would find as much difficulty as there was to raiſe it.

The moſt northern of theſe great pyramids is the only one that is open; and as we meet with that firſt, I ſhall begin my deſcription with it. It is neceſſary to be very near it, in order to form a juſt idea of the extent of its enormous bulk. The external part is chiefly built of great ſquare ſtones cut from the rock which extends along the Nile, where to this day we ſee the caves from whence they have been taken. The ſize of theſe ſtones is not equal; but they have all the figure of a priſm, that they may lie perfectly cloſe together. It might be imagined that each range ſhould form an even ſtep round the pyramid: but the architect has only obſerved the pyramidical figure, without troubling himſelf about the regularity of the ſteps; and it appears that this inequality of the ſtones, which differ four, five, and even ten inches, is the reaſon why ſo many travellers, who have counted the degrees of the pyramids, always differ with regard to the number. Theſe kind of ſteps were not deſigned for mounting or deſcending; and regularity was ſought no farther than was neceſſary for the general ſhape of the pyramid, and for the facility of the work. We find that their external lays are only compacted by the weight of the ſtones, without mortar, without lead, and without cramps of any metal: but in the body of the pyramid they have been obliged to uſe a mortar mixed of lime, earth, and clay. This plainly appears at the entrance of the ſecond paſſage of the firſt pyramid, which has been opened by force. At its four corners it is eaſily perceived, that the lower ſtones are placed on the rock without any other foundation: but beyond them, quite to the middle of each face, the wind has formed a ſlope of ſand, which on the north ſide riſes ſo high, that it affords a commodious aſcent quite to the entrance of the pyramid, which is about 48 feet high.

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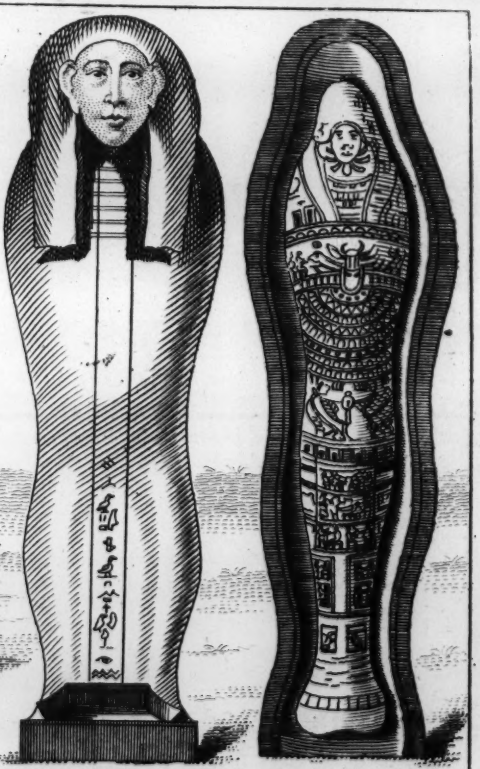
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The Sphinx of Memphis.



The first Pyramid in Egypt.



Egyptian Mummies.

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On getting up to the entrance you diſcharge a piſtol to frighten away the bats, after which two Arabs, whom you are obliged to have for your attendants, enter, and remove the ſand, with which the paſſage is almoſt ſtopped up. After theſe precautions, you ſtrip yourſelf to your ſhirt, on account of the exceſſive heat conſtantly felt in the pyramids: in this condition you enter the paſſage, every one of the company having a wax candle in his hand; for the torches are not lighted till you are in the chambers, for fear of cauſing too much ſmoke. Being arrived at the extremity of the gallery where the paſſage is forced, you find an opening barely a foot and a half in height, and two feet in breadth; yet through this hole you are obliged to paſs. The traveller, inſtead of creeping, commonly lays himſelf down, and the two Arabs, that go before, take one of his legs, and thus drag him through over the ſand and duſt.

On having paſſed this ſtreight, which is luckily no more than two ells long, you find a large place, where you commonly take ſome refreſhments; and this gives courage for penetrating into the ſecond gallery.

It is here proper to obſerve, that all theſe paſſages, except the fourth, are nearly of the ſame ſize, that is, three feet and a half ſquare, and lined on the four ſides by great ſtones of white marble, ſo poliſhed, that this, with the acclivity of the way, would render them impaſſable, were it not for little holes cut for reſting the feet in. It coſts a great deal of trouble to advance forward, and if you make a falſe ſtep, you will ſlide backward to the place from whence you ſet out: however, by obſerving theſe holes, you proceed commodiouſly enough, though always ſtooping to the end of the ſecond paſſage, where is a reſting place. On the right hand there is an opening into a kind of well, wherein nothing is to be found but bats; and you deſcend not by means of any ſteps, but by a

perpendicular pipe, as chimney-ſweepers deſcend a chimney.

At the extremity of this reſting-place begins the third gallery, leading to the inferior chamber. It runs horizontally in a ſtraight line. Before the chamber are ſome ſtones, with which the way is embarraſſed, but with ſome trouble you ſurmount that difficulty; and find that the inſide of the chamber is alſo covered with ſtones. This chamber has a ſharp-raiſed vault, and is throughout coated with granite, once perfectly poliſhed, but at preſent extremely black with the ſmoke of the torches uſed in viſiting it. Whoever would examine the way through which they have drawn the ſtones into this room, muſt expoſe himſelf to the ſame ceremony as is practiſed in paſſing from the firſt gallery to the ſecond; but few are willing to take that trouble, as it is known that it does not reach far, and there is nothing to be ſeen in it but a niche.

Having viſited the lower chamber, you return to the reſting place, and aſcend upward by faſtening your feet as before, till coming to the end of the fourth gallery you meet with a little platform. You muſt afterward begin to climb again; but ſoon finding a new opening, where you may ſtand upright, you contemplate a ſort of little room, which is at firſt no more than a palm's breadth larger than the galleries, but enlarges itſelf afterward on both ſides; and at length, by ſtooping for the laſt time, you paſs the remainder of the fifth gallery, that leads in a horizontal line to the upper chamber, which, like the former, is coated and covered with great ſtones of granite. On the left ſide is a coffin of granite, of the figure of a parallelopiped, without any other ornament. It is extreamly well hollowed, and on being ſtruck with a key, ſounds like a bell. Near this coffin you perceive a very deep hole, made ſince the building of the pyramid was finiſhed. It is probable that there

there was a cavity underneath; for it looks as if the pavement had ſunk in. In this chamber are alſo two little paſſages, which are choaked up with ſtones thrown in by the curious to know their depth.

While in this room people commonly diſcharge a piſtol, which makes a noiſe reſembling thunder. You then return in the ſame manner you came, and with the ſame difficulty, on account of the ſtones and ſand with which the entrance is embarraſſed.

As ſoon as you are out of the pyramid you dreſs, wrap yourſelf up warm, and drink a glaſs of ſome ſtrong liquor to preſerve yourſelf from a pleuriſy, occaſioned by a ſudden change from an extreamly hot to a temperate air. At length having regained your natural heat, you mount up to the top of the pyramid, in order to enjoy a delightful proſpect of the country around it. The method of aſcending is by the angle to the north-eaſt; and when the ſteps are high, or one ſtep entirely broke away, you are obliged to look for a convenient place, where the ſteps are entire, or a high ſtep is mouldered away ſo as to make the aſcent more eaſy. On the top you perceive, as well as at the entrance and in the chambers, the names of abundance of people who have at different times viſited this pyramid, and were willing to tranſmit the memory of their having been there, to poſterity. Herodotus ſuppoſes that this pyramid was built by Cheops king of Egypt.

Having well conſidered this firſt pyramid, you take leave of it, and approach the ſecond, which on your coming near it appears even higher than the firſt, but this is owing to its ſtanding on a more elevated foundation; for in other reſpects they are both of the ſame ſize. The only difference is, that the ſecond is ſo well cloſed, that you ſee not the leaſt mark which ſhews that it has been opened, and that its ſummit is coated on the four ſides with granite ſo well joined and poliſhed, that the boldeſt man would not attempt to go up it.

On the eaſtern ſide you ſee the ruins of a temple, the ſtones of which are of a prodigious ſize, they being ſix feet broad and deep, and moſt of them 16 or 17 feet long, and ſome of them 22; the whole building being 180 feet in front, and 160 in depth. Then deſcending inſenſibly you arrive at the ſphynx, whoſe enormous bulk attracts your admiration: but it is ſcarce poſſible to avoid feeling ſome indignation at thoſe who have ſtrangely diſfigured its noſe. This ſphynx is cut out of the ſolid rock; and what has been thought by ſome to be joinings of the ſtones, are only veins in the rock. This extraordinary monument is ſaid to have been the ſepulchre of Amaſis. It is about 27 feet high. The lower part of the neck, or beginning of the breaſt, is 33 feet wide, and it is about 113 feet from the forepart of the neck to the tail. But the ſand is riſen up in ſuch a manner, that the top of the back is only ſeen.

The third pyramid is not ſo high as the two former by 100 feet; but in other reſpects it reſembles them. It is cloſed like the ſecond, and is without any coating. On the eaſt ſide of this pyramid was alſo a temple, which is more diſtinguiſhable in its ruins than the other: the ſtones whereof it was compoſed are likewiſe of a prodigious ſize.

The fourth pyramid is an 100 feet leſs than the third. It is without coating, is cloſed, and reſembles the others; but has no temple. It has, however, one ſingularity, which is, that its ſummit is terminated by a ſingle great ſtone, that ſeems to have ſerved as a pedeſtal. It is beſide ſituated out of the line of the others, being a little more to the weſt.

Theſe four great pyramids are ſurrounded by a number that are ſmaller, and which have for the moſt part been opened; and two of them are in ſuch ruins that one cannot even diſcern the chamber.

[If you want any other ſubject to ſatisfy your curioſity, you need only approach two antique bridges, raiſed on a plain annually overflowed by the Nile, at about

about half a league to the eaſtward of the firſt pyramid, and the ſame diſtance from the mountains. The firſt of theſe bridges extends north and ſouth, and the other eaſt and weſt. Being ſituated in a track of country not more expoſed to the waters than the other plains, it is impoſſible to conceive the reaſon of their foundation: but their fabric, and the inſcriptions we find on them, ſhew that they were built by the Saracens. That which extends from the north to the ſouth has 10 arches; it is 241 feet in length, and 20 feet 4 inches in breadth. They are built with large pieces of free ſtone, and are raiſed 22 feet above the horizon.]

Some time after I went to viſit the pyramids of Saccara, which are not 10 miles diſtant from thoſe of Gize. On my arrival at Saccara, which is a poor mean village at the foot of a hill, having letters of recommendation, I went to the houſe of the ſheik, who, according to cuſtom, ſet his proviſions before me, and promiſed, after being at the moſque at noon, it being then Friday, to accompany me to the pyramids that were near, which he accordingly did: and that day and the two following I made my obſervations with the more exactneſs, as few perſons have deſcribed any thing particular here except the catacombs. Theſe pyramids extend from north to ſouth, and are ſituated at the foot of the mountains in a plain, that ſeems as if nature had contrived it for that purpoſe; it not only being of great extent, but ſo high, that it is never overflowed by the Nile; and it appears that the ancient city of Memphis extended almoſt to this place.

One of theſe pyramids riſing above the reſt, is called *Il-Henem-Elkebere-El-Barieh*, or *The Great Pyramid to the North*. As there are heaps of ſtones around it that have fallen off, and I had no inſtruments to take the level, I was obliged to meaſure the pyramid at a diſtance by beginning oppoſite to the angles, and in this manner found the north ſide to be

710 feet, and the eaſt ſide 690. The perpendicular height is 345 feet, and on the top the north ſide is 20 feet, and the eaſt ſide only 15. There are 156 ſteps, each from 2 to 3 feet high. This pyramid is built of the ſame kind of free-ſtone as the others; but was caſed with a fine hard ſtone, which in ſeveral parts is ſtill remaining, though a great deal is fallen down. On the north ſide, about one third of the way up, is an entrance 3 feet 5 inches wide, and 4 feet 2 inches deep. The ſtones within are of the height and breadth of the entrance, and about 5 feet long. We entered this paſſage, which is ſteep, and has holes cut as reſts for the feet; but it was with great difficulty we made our way for the laſt 25 feet, the paſſage being almoſt filled up with ſand. Having paſſed through, we entered a room 22 feet and a half long, and 11 feet 10 inches broad. At the height of 10 feet 6 inches a tier of ſtones projected on each ſide 5 inches inward; and in the ſame manner 12 tiers projected one further than another, till they meet at the top. To the weſt of this room is ſuch another; and at the farther end of both, in the middle of the fifth and ſixth tiers of ſtone, is a door, each of which leads to a ſmall room, as I was informed by a gentleman who contrived a ladder in order to get up to it. Theſe rooms are of a ſmooth white ſtone, very large, there being only 7 ſtones in length, and 3 or 4 in width.

About a mile to the ſouth-eaſt is another great pyramid, called the Great Pyramid to the South, which is about 600 feet ſquare at the bottom. It is very remarkable that it ſeems to incline with a greater angle from the height of 280 feet than it does below. It appears to have been caſed all the way up, and is built of very good hewn ſtone even within, as I obſerved where the outer ſurface is in ſome places broke away: for it is ruined in many parts; but not ſo as to render it poſſible for any perſon to get to the top.

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On a lower ground nearer to the eaſt edge of the mountain, and about two miles to the eaſt of the laſt great pyramid, is one built of unburnt brick, which ſeems to be made of the mud brought from the Nile; it being of a ſandy black earth, with ſome pebbles and ſhells in it; and mixed up with chopped ſtraw, in order to bind the clay together; as unburnt bricks are now made in Egypt, and many other parts of the Eaſt. This pyramid is much crumbled and ruined. On meaſuring it I found it to be 157 feet on the north ſide, and 210 on the weſt; it being much broke away on the eaſt and weſt ſides. It is 150 feet high, and at the top meaſured 43 feet by 35. By what I could judge from its preſent ſtate, I concluded that it was built with 5 degrees, each being 10 feet broad and 30 deep; but the aſcent to it is eaſy, as the bricks are crumbled away.

The other pyramids are of ſtone, and of different ſizes; all in a ruinous condition, and may amount in the whole to about 20.

Another day I went to ſee the catacombs, which are in the ſame plain in which the pyramids are ſituated; and was firſt conducted to that of the mummies. The entrance to it is by a kind of well about 4 feet ſquare, and 20 feet deep, cut through a ſlaty rock: but this rock is covered with ſand, that is often moved by the wind, and fills up the holes. However, ſome of theſe wells are caſed with large unburnt brick, as far as the depth of the ſand. The uſual method of letting people down with ropes being very painful, I had provided myſelf with a rope-ladder, by which I deſcended more conveniently, though not without being incommoded with the ſand falling from the top. There were, I obſerved, holes on each ſide to deſcend by; but moſt of them ſeemed worn away, and to be of no uſe. On being got to the bottom, I found myſelf in a paſſage 5 feet wide, and about 50 feet long, almoſt filled up with ſand: having got to the end of it, I turned down another paſſage on the

left hand about 6 feet high, on one ſide of which were apartments with benches about 2 feet above the floor. On theſe I ſuppoſe the mummies were placed; but if they were ſet upright, there muſt have been ſome method of ſupporting them. On the other ſide are narrow cells juſt big enough to receive a large coffin. At the end of this alley I turned on my right hand into another which was narrower; and on each ſide were niches, that ſeemed deſigned for coffins placed upright. From this paſſage are cut oblong ſquare apartments, filled with the remains of mummies: and probably here the inferior perſons of a family were depoſited, and piled upon one another, while the heads of the families were placed in the niches. Each family had perhaps originally its burial-place, and as the family increaſed, they branched out theſe ſepulchral grotts, that every deſcendant might have a ſeparate place for his family.

I then went to the catacomb of the birds, which has the ſame kind of entrance, only it is about 30 feet deep: The paſſage from it is about 8 feet wide, and almoſt full of ſand. This catacomb is much more magnificent than the others, it being the ſepulchre of thoſe birds, and other animals, worſhipped by the ancient Egyptians; for when they happened to find them dead, they embalmed them, and wrapped them up with the ſame care as they did human bodies, depoſiting them in earthen vaſes covered over and ſtopped cloſe with mortar. In one of the irregular apartments I ſaw larger jars, that might be for dogs and other animals; of which ſome have been found, but they are now very rare.

Having deſcribed theſe catacombs, we ſhall now take a view of the ancient methods obſerved by the Egyptians in embalming human bodies. According to Herodotus, there were certain perſons appointed for this buſineſs, who had 3 prices according to the beauty of the workmanſhip. In the moſt eſteemed method of embalming, they extracted the brains by

the noſe with a crooked iron, and then poured in drugs; afterward they opened the body, took out the bowels, waſhed the inſide with palm-wine; and, having rubbed into it pounded perfumes, filled it with myrrh, caſſia, and other ſpices, and then ſewed it up. After this they waſhed the body with nitre, then let it lie 70 days; and having waſhed it again, wound it up in ſwathes of linen, beſmearing it over with gums, which the Egyptians uſed inſtead of glue. The relations then took home the body, and incloſing it in the wooden figure of a man, placed it in the catacombs. Another method of embalming was injecting turpentine of cedar with a pipe into the body, without cutting it: they then ſalted it for 70 days, and afterward drew out the pipe, which brought the bowels with it by the fundament. The nitre dried up the fleſh, leaving nothing but ſkin and bones. The third way was only by cleanſing the inſide with ſalt and water, and ſalting it for 70 days.

From what Diodorus obſerves, one would imagine that there was a way of preſerving the bodies much ſuperior to either of the former; for, according to him, their eyebrows and eyelaſhes, with the form and appearance of the whole body, were ſo well preſerved, that they might be known by their features: whence many of the Egyptians kept the bodies of their anceſtors in houſes adorned at a very great expence; and had the pleaſure to ſee their forefathers, who had been dead many years before they were born, and to obſerve all their features as well as if they were living. But it does not appear that any bodies were ever diſcovered embalmed in this manner.

A body I brought from Egypt, when I returned to England, was in a coffin made with boards, the holes between which were filled up with linen and fine plaſter. Four folds of cloth were over the head, the upper one painted blue. Under theſe was a compoſition about half an inch thick of gum and cloth, burnt by the heat of the things applied to it; and

next to the ſkin was a coat of gum or bitumen of the thickneſs of a wafer. The hinder part of the head was filled with bitumen, which had been poured in at the noſe, and had penetrated even into the bone of the ſkull. The body was bound round with a bandage made of linen, about 3 quarters of an inch broad, under which were four folds of cloth, then a ſwathe two inches broad; and under that eight different bandages of the ſame breadth, laid acroſs from the ſhoulders to the hips on the other ſide. Under this was a cruſt of linen about an inch thick, burnt almoſt to aſhes, but ſticking together by means of the gums with which it had been ſmeared. The arms were laid acroſs the breaſt, the right hand over the left, and the hands lying toward the face. From the hips to the feet were eight bandages two inches broad, one covering about half the other; and under theſe were bandages an inch thick, conſumed by time and the heat of the drugs: but the outer bandages did not ſeem to have been beſmeared with gums. The coffin in which the body was put was formed of two pieces of wood, hollowed ſo as to receive the body, and being put together were faſtened with broad pegs in the top, fixed in holes in the lower part. They were cut into the ſhape of a human body, as bound up after it is embalmed; and both the coffin and body wrapped up in linen were covered with a thin plaſter, and painted.

The birds in the laſt-mentioned catacomb were embalmed much in the ſame manner, being dipped in gums and aromatic drugs, and bound up with many folds of linen.

I returned from viſiting the catacombs ſooner than was expected; and on my unlocking the door of the room the ſheik had given me at his houſe, a little girl about eight years old ran out of it againſt me; and laying hold of her, ſhe cried out; but I let her go, it being here a great affront for any one to lay hands on the fair ſex. On my entering the room I

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ſaw a hole had been broke through the cieling, though it was ten feet high; and I ſuppoſe the mother had let the child down by a rope, to rifle my baggage, and to convey what they thought proper up the ſame way ſhe came down. I had caught them in the beginning, and therefore little was loſt; though doubtleſs they thought they ſhould find treaſures, as they imagine the Franks, as they call all Europeans, abound in money. I was a little vexed at this treatment, but thought it moſt prudent to take no notice of it; and the next morning took my leave, the ſheik ſending a man to conduct me to Cairo.

Being recommended to the caſhif or governor of Faiume, who was going into that province, I joined him at Old Cairo, at the houſe of Oſman Bey, where I had a room aſſigned me, and the caſhif invited me to ſup with him; when having brought ſome ſpirituous liquors as a preſent to him, I took care that he ſhould be ſupplied at ſupper, and I found him a merry chearful companion.

In the morning we ſet out, and came to the large village of Mocanan, with fine plantations of palm-trees about it. Proceeding two miles farther to the ſouth-weſt, we reached Metrahenny, where I obſerved heaps of ruins, and a mound extending a mile north and ſouth, and then north-weſt to the pyramids near Saccara; which I conjecture might be a rampart thrown up to defend the ancient city of Memphis. We then paſſed over the Canal of the Pyramids, and ſtopping, I had my carpet laid at a diſtance; but the caſhif invited me to him, and I partook with him of a collation of bread, raw onions, and a ſort of ſalt pickled cheeſe. After which we purſued our journey, and at length paſſed the night in a grove of palm-trees. The caſhif ſent for me to come to him; and I preſented him the liquor I had brought, ſitting with him for ſome time; but he being viſited by a great ſheik, I retired: and he afterward ſent me a

part

part of his ſupper, which had been dreſſed for him at a neighbouring village.

The next day we aſcended ſome low ſandy hills to the ſouth-weſt, which abound with the Egyptian pebble. We afterward paſſed through an uneven ſandy deſart, and came to a vale bounded on the north by ſmall hills made up of large oyſter-ſhells, with a very little red clay between. Thoſe on the ſurface were not at all changed; but many below, and in the plain, are petrified. We at length arrived at Tamiea, at the end of the deſart, where a canal runs into the lake Mæris. The Arabs who came out to meet the caſhif exerciſed themſelves all the way on horſeback, by purſuing each other with the pike. When one has the advantage over another he engages him; he then turns ſhort, and rides away, the other purſuing him till he finds an opportunity to ſtrike, and then he runs off in the ſame manner. Coming at laſt to the large village of Sennours, we went to the houſe of the governor of the place, where a great ſupper was prepared for the caſhif. A coarſe brown woollen cloth being ſpread over the whole length of the room, cakes of bread were laid all round it, and about ten diſhes, repeated ſix or ſeven times, were placed all along the room; as a ſmall ſheep boiled whole, a roaſted lamb, pilaw, fowls roaſted, many diſhes of ſtewed meat, ſweet flummery, meat roaſted in ſmall pieces, and the like. At the head of the table ſat the caſhif, with the great people by him: I might have ſat among them, but I kept my ſeat on the ſopha; and when the perſon on the caſhif's right hand aroſe, the caſhif called me to take his place, and ſhewed me great civility. It is cuſtomary for every one as ſoon as he has done to get up, waſh his hands, and take a draught of water: thus there is a continual ſucceſſion, till at laſt the poor come in, and eat what is left; for the Arabs never ſet by any thing that comes to their tables. When they kill a ſheep they

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dreſs it all, call in their neighbours, and afterward live on bread and their other mean fare. In the morning we had a grand collation in the ſame manner, conſiſting of the beſt ſort of bread made with butter, honey, fried eggs, green cheeſe, and other things.

We were now in the fertile province of Arſinoe, ſaid to be the fineſt ſpot in all Egypt, and the only part which naturally produces olives. But though the people might make the moſt excellent oil, what they make has an ill taſte; which is probably owing to their letting the olives hang too long, in order to obtain the greater quantity of oil.

We now purſued our journey, and reached Faiume, after paſſing through the ruins of the ancient Arſinoe, and croſſing a bridge over a large canal that runs along the north ſide of the new town.

Faiume is the reſidence of the caſhif, or governor of the province: it is about two miles in compaſs, and is very ill built, chiefly of unburnt brick. Here live ſeveral rich people who have villages belonging to them; and alſo 60 Arabs who have the title of ſheiks, with one at their head, who is a perſon of great intereſt; and theſe all go to the divan of the cadi, which is held twice a-week. The inhabitants have here a manufacture of the mats they lay on the floors of their rooms. They are alſo famous for making roſe-water, which is uſed in many things they eat, as well as to throw on the gueſts before they offer the incenſe. They are likewiſe ſaid to make coarſe cloths, and cheap ſtuffs; to prepare leather, and to make the leathern bags in which they carry water on the backs of camels. The Franciſcans of the convent of Jeruſalem, who here go under the denomination of phyſicians, have a ſmall convent, and the Copti have a church four miles off, though there are many Chriſtians in the town. There are vineyards about two leagues to the weſt, where the Chriſtians make very good white wine. They have

likewiſe

likewiſe fine raiſins; and the Mahometans make a ſyrup of the juice of the grape by boiling it: this is brought to the table, and is very agreeable food. I had here an apartment in the caſhif's houſe; and his people perſuaded me to ſend back my horſes, promiſing that I ſhould be well ſupplied: but I was afterward obliged to hire very bad horſes at an extravagant price. I was daily furniſhed with proviſions in my own room, and ſometimes the caſhif ſent for me to dine with him; when the drams went plentifully round while we were eating, and he diverted himſelf with jeſting with two or three who ſeemed to be with him as dependants, expecting ſome little government: for when the Turks are in private, they lay aſide their gravity, and are as merry as the Europeans. While I was here it hailed and rained almoſt all one morning, and likewiſe rained very hard the following night; which the people were ſo far from conſidering as any advantage, that they told me rain cauſes ſcarcity, the overflowing of the Nile being ſufficient to water the country. There are about this town no other remains of the ancient city of Arſinoe, but great heaps of ruins.

On my leaving Faiume, I proceeded to the ſouth-weſt; and at about three miles diſtance from that town, came to a very remarkable obeliſk of red granite, called the pillar of Bijige, from the village of Bijige near it. It meaſures four feet two inches on the north ſide, and ſix feet ſix inches on the eaſt: it is 43 feet high, and each ſide is divided by lines into three columns, each of which is filled with hieroglyphics. This obeliſk is much decayed all round for ten feet high; and the weſt ſide is almoſt entirely defaced.

We now proceeded moſtly through groves of young palm-trees; and obſerved about the country ſeveral vineyards, the vines of which are diſpoſed in a very particular manner: we then paſſed by corn fields, and afterward over uncultivated lands; and having croſſed the

the dry bed of a canal, came to another canal called Bahr-Joſeph, which runs into the lake Mæris. It is 100 yards broad, with clifts on the eaſt ſide, at leaſt 40 feet high, and on the weſt about 30: though it was about 50 feet broad, it was then very ſhallow. The country to the weſt is called Neſle, where the harveſt is, I believe, forwarder than in any part of Egypt; for on the 16th of February, I have ſeen barley of that year cut and threſhed.

On my entering the large village of Neſle, which is cloſe by the Nile, I went to the ſheik's houſe, which is built about a court, and has a round turret at the north-weſt corner, with cannon for its defence. I had a letter from the caſhif to the ſheik; but he not being at home, one of the chief Arabs agreed for about the price of three guineas, to furniſh me with four Arabs on horſeback, and a camel to carry water and proviſions. We ſet forward about four the next morning, and proceeding about two hours to the north-weſt, took a ſupply of freſh water. From that place the ſandy plain begins; and paſſing over it we at length ſaw at a great diſtance ſome remains of the temple of the Labyrinth; and being about a league from it, obſerved ſeveral heaps of ruins covered with ſand, and many ſtones all around, as if ſome great building had been there. This, which is called the town of Caroon, ſeemed to have been of a conſiderable breadth from the eaſt to weſt, and the buildings extended on each ſide toward the north, to the lake Mæris and the temple. This without doubt is the ſpot where once ſtood the famous Labyrinth, which Herodotus ſays, was built by the twelve kings of Egypt, when the government was divided into twelve parts, as ſo many palaces for them to meet in, and tranſact the affairs of ſtate and religion.—"Of this Labyrinth, he adds, there are twelve ſaloons, or covered courts, with gates oppoſite to each other, ſix toward the north, and ſix toward the ſouth in continued lines. They are ſurrounded by the ſame out-

ward wall. The apartments are on two floors, the one under ground, and the other over them: 3000 in all, each conſiſting of 1500. Thoſe above ground I myſelf have ſeen and gone through, ſo that I ſpeak from my own knowledge; but thoſe beneath being the ſepulchres of the kings, and of the ſacred crocodiles, the rulers of the Egyptians were by no means willing to ſhew them. The upper apartments I myſelf ſaw to be greater than any other human works; for the outlets at the top, and the various windings through the ſaloons, gave me infinite ſurprize as I paſſed from a ſaloon into apartments, and from apartments into bed-chambers, and into other rooms out of the bed-chambers, and from apartments into ſaloons. The roof of the whole is ſtone as well as the walls. The latter are adorned with ſculpture: each ſaloon has a periſtyle of white ſtones admirably joined together. Quite cloſe to the line, where the labyrinth terminates, is a pyramid of 240 feet, on which large animals are engraven: the way into the pyramid is under ground."—This is the account given of it by Herodotus. It was ſo extraordinary a building, that Dœdalus came to Egypt on purpoſe to ſee it, and built the labyrinth in Crete for king Minos on the model of this. But little is now to be ſeen of theſe boaſted pieces of art, but heaps of ruins, broken pillars, ſhattered walls, and cornices, many of which are of a kind of brown marble.

Going over the ſpot where this magnificent ſtructure once ſtood, I came to the foundation of an oblong ſquare building formed of a reddiſh ſtone or marble. Some ſemicircular pilaſters placed upon it, have only one hewn ſtone at the bottom, and all the remains of the edifice above are of brick plaiſtered over. Whatever this building was, it ſeems to have been repaired in this rough manner. More to the eaſt are the remains of an oblong ſquare edifice of white hewn ſtone plaiſtered over, with a ſort of baſe and plinth ranging round. Near this is a particular ſort of ruſtic

building,

building, that ſeems to have been a gate. At length we came to ſome remains of the grand ſtructure itſelf, which is now called Caſr Caroon, or the caſtle of Caroon. It had a portico of ruſtic work, which is almoſt entirely deſtroyed, it being no where above ſix feet high. The front is more ruined than any other part. The upper ſtory in the middle is fallen down: but in the other parts there are 44 tiers of ſtone, each nine inches deep, and conſequently it is there 33 feet high: there are ſigns of a cornice ranging round, with ſome ornaments of ſculpture. In the length of this building, are four rooms, with door places crowned with double cornices, together with ornaments of the winged globe; and over each is a work like a falſe door, ornamented with double cornices, and one of them adorned with ſculptures of hawks. In a falſe door on each ſide of the entrance to an inner room below, is a niche cut with a ſhell at the top, and there are ſeveral ſmall niches in the ſides of the walls of the other apartments. There are many ſtones ſcattered about the plain near the building, among which are ſeveral round ones that ſeem to have compoſed the ſhafts of columns.

Having taken a full view of theſe ruins, I returned to Faiume; and from thence ſet out with a caravan for Cairo.

As I had taken the reſolution to ſail on the Nile into Upper Egypt, the conſul procured letters from the great ſheik Oſman Bey, the head and protector of the Arab race, to the bey of Girge, the prince of Akmim, and the great ſheik of Fourſhout. I made proviſion as for a long voyage, purchaſing a quantity of tobacco, rice, coffee, ſoap, red ſhoes, and other things for preſents, not forgetting arms and ammunition for our defence. I had the happineſs to meet with a boat belonging to the prince of Akmim, and to be recommended to Malim Soliman, who was going in it. This was a very worthy Copti, for whom I ſhall always have the utmoſt regard. He

had the principal management of the affairs of that prince, though he would never accept of any office under him. It was thought proper that I ſhould take upon me a name familiar to the people: ſo it was agreed I ſhould be called Joſeph, with Malim, or Maſter, the uſual title given to Chriſtians in this country. I had alſo let my beard grow, and aſſumed the habit of a Copti, with the black gown of ceremony, and had a large blue and white handkerchief looſe about my neck, hanging down before; and on other occaſions a ſheet of the ſame kind, brought round my body and over my head. Beſide, I had the blue garment or ſhirt, which is put on over all, to go out with at any time in diſguiſe with the boatmen. In this manner I ſet out with my ſervant and dragoman, or interpreter, on the 6th of December 1737, when I embarked in a ſmall hired boat, and at night came up to the great boat at Turphaier, which is on the iſland that I ſuppoſe to be the great iſle of Heracleopolis, made by a canal croſſing from the Nile to the old bed of that river under the hills. The great boats, ſuch as this in which we embarked, have a maſt about the middle, and another toward the prow. Part of the boat is covered with matting, by means of poles ſet upright, with others tied acroſs at the top of them; under which ſhelter the people ſit, and in the night take their repoſe.

On the 8th, having little wind, we went aſhore on the eaſt, at the convent of St. Anthony. There, as in moſt of the monaſteries in Egypt, the prieſts are ſeculars, and live in the convent with their wives and children. Several of them were employed in carrying ſtones to repair their convent; and, taking us for officers who came to demand the poll-tax, told us, on our aſking how many there were of them, that there were no more than we ſaw: but on our undeceiving them, they ſhewed us their convent, which is walled round, to defend them from robbers.

On

On the 14th we had a good wind, and paſſing by Minis, the reſidence of the caſhif of the province of that name, came up with the ruins of the city of Antinoopolis, built by Hadrian in honour of Antinous his favourite, who was drowned there; but now called Enſineh. It is ſaid that the city was three or four miles round. Among theſe ruins I ſaw ſtill ſtanding a large pillar with a Corinthian capital, on the top of which was a ſquare ſtone, that was probably to ſet ſome ſtatue upon. I had alſo a view of a very fine gate of the Corinthian order, and of excellent workmanſhip. Near this place is a village of Chriſtians called Ebadie, whoſe greateſt ſecurity among ſuch bad neighbours ſeems to be a notion that has prevailed, that no Mahometan can live there.

We ſailed on, and all the way from Souadi to Manfalouth obſerved grottos cut in the mountains, [once the abode of hermits, but occupied at preſent by a ſort of Arabs, who follow the profeſſion of pirates upon the Nile. In different places of theſe rocks, the echoes are ſo diſtinct that not a ſingle ſyllable is loſt.

The moſques of Manfalouth give it a beautiful appearance at a diſtance. The adjacent country is very fertile, and we find there all ſorts of fruit in abundance. Oppoſite this town, on the eaſtern border of the Nile, there is a Copti convent abſolutely inacceſſible. Thoſe that would enter it are obliged to get themſelves railed up in a baſket, by means of a pulley; from whence it has obtained the name of the Pulley Convent.]

On the 15th we paſſed by Sciout, about two miles from the river, which I went to on my return. This I ſuppoſe to be Antæopolis, the capital of a province of that name, ſo called from Antæus, who was overcome by Hercules.

Near a mile to the weſt of the river we ſaw Aboutig, which is a tolerably large town, and a biſhop's ſee: this was perhaps the Hypſele of the ancients. Near the

town was encamped an Arabian ſheik who commands this country. Theſe governors often go round their territories, encamping near towns and villages, in many of which they have houſes, in order to collect their tribute, which moſtly conſiſts in cattle. In the evening we came to Gaua-Kiebre, where is a very beautiful portico of a temple, containing 18 pillars in three rows: theſe have a very ſingular kind of capital; and the ſhafts of the pillars are enriched with hieroglyphics, executed in a more maſterly manner than any I have ſeen in Egypt. It appears to have been a very magnificent building, not only from the portico, but from the vaſt ſtones that are ſeen about it. On the 16th we came to the territories of the prince of Akmim, which begin at Raigny. Near this place is the grotto of the famous ſerpent called Heredy, mentioned by travellers.

[This grotto is the tomb of a pretended Turkiſh ſaint, and is adorned with a cupola raiſed above the mountain. The Arabs affirm that ſheik Heredy, having died in this place, was buried here, and that God, by a particular favour, transformed him into a ſerpent that never dies; but heals diſeaſes, and beſtows favours on all who implore his aid. It appears, however, that this miraculous ſerpent makes ſome diſtinction of perſons, and is much more propitious toward the great lords, than toward the inferior people. If a ſheik is attacked with any diſorder, the ſerpent has the complaiſance to ſuffer himſelf to be carried to his houſe; but a perſon of the common rank muſt not only ſhew a deſire of his viſiting him, and make a vow to recompenſe him for his trouble; but ſend a ſpotleſs virgin on the important embaſſy: for the fair alone can have any influence on him; and if her virtue ſhould be the leaſt ſullied, he would be inexorable. On her entering into his preſence ſhe makes him a compliment, and with the moſt humble ſubmiſſion, intreats him to ſuffer himſelf to be carried to the perſon who wants his aſſiſtance. The ſerpent, who

who can refuſe nothing to female virtue, begins at firſt with moving its tail; the virgin redoubles her intreaties, and at length the reptile ſprings up to her neck, places itſelf in her boſom, and there remains quiet, while it is carried in ſtate in the midſt of loud acclamations to the houſe of the perſon who diſpatched the ambaſſadreſs. No ſooner is it brought into the room, than the patient begins to find himſelf relieved. Yet this miraculous phyſician does not withdraw; for he is very willing to remain ſome hours with the patient, if during the whole time they take care to regale his prieſts, or his ſaints, who never quit him. All this goes on marvellouſly well, provided no diſbeliever or Chriſtian comes; for his preſence would diſturb the feaſt; and the ſerpent, who would perceive him, would immediately diſappear. In vain would they ſearch for him; he is no where to be found; and ſhould he even have been carried to the other ſide of the Nile, he would be able to return inviſibly to the tomb. In ſhort, the Arabs boldly aſſert, that if this ſerpent was cut in pieces, the parts would join again upon the ſpot, and that this attempt could not put an end to his life, ſince it was deſtined to be immortal.

The Chriſtians, who claim a ſuperior degree of wiſdom to the Arabs, very piouſly believe that this pretended ſaint is the Devil himſelf, who, by the juſt judgment of God, is permitted to miſlead this blind and ignorant people; and they are confirmed in this belief, by a tradition that it was to this place the angel Raphael baniſhed the devil Aſmodi, Tobit viii. 3. That a ſerpent is there, cannot be denied; but he undoubtedly dies like other ſerpents, and the prieſts ſubſtitute another of the ſame kind in his room. Were they indeed to cut the ſerpent in pieces, and were the parts ſeen to join again, it might be eſteemed an inconteſtible proof of its immortality; but they could never be brought to that. The virginity of the ambaſſadreſs is ſecured by her being ſo young as

to be free from ſuſpicion; and ſerpents are known to be attracted by certain odours and herbs, with which the girl may be rubbed, at leaſt ſhe is adorned with chaplets and garlands of flowers, in which they take care not to forget ſuch as are agreeable to the ſerpent. In ſhort, if it be aſked how it is poſſible that it ſhould diſappear from the ſight of ſo many people, I anſwer, that it is ſufficient to conceive that theſe prieſts are excellent jugglers; and whoever has ſeen the tricks daily played by the mountebanks in the great ſquare before the caſtle of Cairo, muſt have been ſtruck with feats much more remarkable than this.]

On the 17th we arrived at Akmim, which is about a mile to the eaſt of the river, ſituated on a ſmall eminence that ſeems to have been raiſed by art, and a canal from the Nile encompaſſes moſt part of the town. This I ſuppoſe to be Panopolis, anciently famous for workers in ſtone, and for the linen manufacture. At preſent the inhabitants make coarſe cottons.

I was at Akmim at Chriſtmas, and ſat up almoſt all the night of the eve of that feſtival to ſee the Copti ceremonies in the Roman church; for though they are converts to the church of Rome, they retain their own ceremonies, and only make ſome few alterations in part of their prayers. As ſoon as the ſervice was ended, which was not before day, I had a meſſage from Malim Soliman, that I muſt paſs the whole day with him; accordingly I went to his houſe, and coffee being ſerved, we all found it neceſſary to take ſome reſt on account of the fatigue of the preceding night. At noon a great dinner was ſerved up in an open ſummer-houſe. There were 25 diſhes, which moſtly conſiſted of rich ſoups, and a ſort of ragoos, pigeons, and fowls ſtuffed with rice, and roaſt lamb. I was the only perſon at the table ſerved with a plate, or that had a knife and fork. His ſons-in-law, with ſome other of his relations, waited at table; for ſo great a ſubordination is obſerved throughout all the

eaſt,

caſt, with regard to different degrees and ſtations, that ſons and inferior relations never ſit before their parents, unleſs they are ſeveral times deſired to do it. Firſt, a very rich dram was ſerved; and at dinner, ſome wine of which I had made him a preſent, was given round. After we had drank coffee, we walked out of the town to ſee his garden, where we had coffee again, and then returned to his houſe. After ſupper he aſked me if I would lie there or at the convent. Thus the day was paſſed in the manner of a Turkiſh viſit; every thing being far beyond whatever the Arabs pretend to.

I alſo went a ſecond time to ſee the prince; who ſaid, he wondered he had ſeen me but once: he even deſired me to make his houſe my own, and to command what I pleaſed.

I here agreed for a boat and four men to go up with me to the cataract, and back again, paying them about the value of half a crown a day, with a certain quantity of corn and lentils by the month, and finding them in coffee. Indeed I afterward found that they expected to have a ſhare of every thing I had; for it is the nature of the Arabs to deſire whatever they ſee. When we had agreed, the Coptis who were preſent, according to their cuſtom, ſaid a prayer. Malim Soliman and ſome other friends attended me to the boat, and his ſervants brought me a preſent of a large baſket of bread, ſome fine cakes, and a ſheep. At parting the Coptis ſaid a prayer, and wiſhed me a ſafe return, that we might again pray together.

I left Akmim on the 28th of December, and in ſome time came to Menſhech, a poor ill built town, about a mile in compaſs: but to the ſouth of it there are conſiderable marks of a great city. This ſeems to have been Ptolemais, mentioned by Strabo, as the greateſt city in the Thebaid. The prince of Akmim having written to an officer of the town to give me ſome letters for Aſſouan, I waited on him with a preſent of rice and ſoap, which are here acceptable:

he entertained me very civilly at his houſe, and gave me letters to his friends at Aſſouan. I afterward went to ſee the maſter of the veſſel in which I came from Cairo, who had invited me to his houſe. He entertained me with coffee, and a hot ſharab, as they call it, made with ſugar and ginger; but people of ſuperior rank uſe cinnamon, and drink it like tea. We ſat round a pan of coals, and three Mahometans ſung Arabian ſongs, beating time with their hands, and playing on a tambour.

[I went to the bazar, and found it better furniſhed than thoſe I had met with elſewhere. Indeed the barques uſually ſtopping here contribute to render this a place of trade, and commodities are brought thither every market day, becauſe the people are always ſure of ſelling them. The town has a moſque, and likewiſe a very large church-yard, where one may obſerve the different monuments with which they honour the memory of the dead. This laſt diſtinction it owes to the height of its ſituation, which induces the people to bring thither the dead of all the neighbouring places, that they may not be expoſed to the annual inundation of the Nile. As I was walking in the bazar, I met with two of their pretended ſaints, whom the market had drawn thither: they were entirely naked, and ran like madmen through the ſtreets, ſhaking their heads, and crying out with all their might. A courtezan was alſo there; her face and boſom were unveiled, and her ſhift was white, whereas that of other women is blue. Her head, neck, arms, and legs, were adorned with abundance of trinkets; but all theſe embelliſhments did not characteriſe her ſo well as her impudent air, and laſcivious geſtures. One would think that theſe ſort of women muſt, in all countries, have a common mark of diſtinction: this, however, had an extraordinary one, which was, that ſhe infinitely exceeded all others in uglineſs.

The

The Chriſtian Copti, as alſo the proſelytes *de Propaganda*, have in this town, and even through all the dominions of the prince of Akmim, very great privileges: they are not afraid here to ſtrike a Muſſulman; though in other places they cannot do it without running the riſk of being murdered.]

The next day we purſued our voyage, and after ſome time had high rocky hills to the eaſt, that are almoſt perpendicular, in which there are many grottos. We ſoon reached Girge, on the weſt; this is the capital of Said or Upper Egypt: it is near two miles in compaſs, and is pretty well built. The ſangiack or governor of Egypt reſides here. I went to the convent of the Franciſcan miſſionaries, who paſs for phyſicians, but have privately a church, and about 150 converts; but they are frequently in great danger from the inſolence of the ſoldiers, ſo that they have been two or three times forced to fly, and their houſe has been plundered. I was conducted by one of the fathers to the caimacam of the town, who is chief governor in the abſence of the bey; and being in a dropſy, had him called in to viſit him. I ſhewed this great man the letter I had from Oſman bey to the ſangiack of Girge, and having made him a preſent of two boxes of French prunellas, he gave me a letter to Aſſouan, near the cataract. We then went to the aga of the Janizaries, who was, according to their cuſtom, ſitting under the gate-way leading to his houſe. He received us with much civility, he having been one of the father's patients; and giving me four letters, I ſent him the ſame preſent I had made the caimacam. Afterward we waited on a Turk, who, I was informed, had ſome ſuperior command over the janizaries of the caſtle of Aſſouan; to him I gave a letter from the prince of Akmim, and to the preſent I made the others, added a large baſket of rice. He did not give us a very polite reception, but wondered why the Franks viſited the cataracts; and aſked, if I had a watch to ſell; which is an intimation that he wanted

wanted one for a preſent: however, on his ſeeing what I had brought, he ordered me a letter, which, he ſaid, would protect me as far as the three caſtles, that is, to the end of the grand ſignior's dominions.

On the 3d of January, the wind not favouring us, we ſtopped at a place about three miles from Furſhout. We mounted on aſſes without bridles, and only a piece of coarſe cloth tied on the back for a ſaddle; but the preſident of the convent having notice of our arrival, ſoon met us with horſes, on which we rode into Furſhout, which is a poor ill built ruinous town, about a mile round. Yet here reſides the great ſheik, who is governor of all the country on the weſt, almoſt as far as Aſſouan. The adjacent country is very pleaſant, all the roads to town being planted with acacia-trees. Here the Franciſcan miſſionaries have a convent under the name of phyſicians, and have a large ſaloon where they receive their company, which in private ſerves for a chapel. I waited on the ſheik's ſecretary, with a preſent of five or ſix pounds of coffee; in return he ſent a live ſheep to the convent to entertain me with, and introduced me to the ſheik, who was in the Arab dreſs, ſitting in a corner of his room by a pan of coals: he roſe on my entrance, and on my leaving him, I gave him three letters, and my ſervant brought in my preſent, which conſiſted of two boxes of prunellas, two of other ſweetmeats, and ſome glaſs veſſels. He aſked where I intended to go? I told him to the cataract. He replied with a good natured ſmile, that a boat of Franks * lately went up; and that the people ſaid they came to diſcover the way into the country, in order to return and take it; and then deſired to know what I wanted to ſee? I told him the ruined cities. He obſerved that we had not ſuch ruins in England; and aſked whether if they ſhould go into our country, we would permit them to ſee every thing? adding, that he

* This appears to have been Mr. Norden.

would

would give me letters and a man to go with me; ſo that I might be aſſured I ſhould travel ſecurely. I afterward went to ſee the ſheik's garden, which in the middle was planted with vines, and in the other parts like an orchard, with orange, lemons, acacia, palms, and other trees.

On the 9th about midnight we arrived at Dendera, which is ſurrounded with woods, and ſituated about half a mile from the river; but did not chuſe to go much about, on account of its being the firſt day of the great Turkiſh feaſt Bairam, after the concluſion of their month of faſting. Some of our men went to the moſque in a gown of white cotton ſewed up before, a habit of ceremony worn in thoſe parts; and poſſibly the uſe of the ſurplice might take its riſe from this, as a veſt of ceremony worn when they went any where in high dreſs. Having letters to two Mahometans here, I carried them ſome ſmall preſents, and they recommended me to the governor, who ſent his brother with me to Amara, which lies about a league to the ſouth, where are the ruins of the ancient Tentyra. The inhabitants were great worſhippers of Venus and Iſis, to each of whom they built a temple. From the many heaps of ruins that are ſeen here, the city appears to have been large, and to have been much frequented ſince the time of its ancient ſplendor. This was doubtleſs the temple of Iſis.

Having with the greateſt ſatisfaction viewed theſe fine remains of antiquity, I returned to the town. At parting, my friends ſent me a preſent of a lamb; and the governor's brother came to the boat for his preſent, which was a baſket of rice, ſome coffee and ſoap.

A little farther we came up with Kept, a village at ſome diſtance from the river. This was the ancient Coptos, which is inhabited both by the Egyptians and Arabians; for the Nile below the city running to the weſt, this was the firſt convenient place for carrying on the trade to the Red Sea, the river being

nearer to it here than at any other place below: and this, with the difficult navigation of the Red Sea to the north, cauſed the trade for the merchandiſes of India and Arabia to take this channel. In the early ages of Chriſtianity this city became famous for the great reſort of Chriſtians to it in times of perſecution; and this is the firſt riſe of the name of Coptis, which it is ſaid the Mahometans gave in deriſion to the Chriſtians of Egypt.

At length coming to the port of Cous, we rode two miles through a flat country full of dome-trees, to that miſerable town built of unburnt brick. It was the ancient Apollinopolis, and is ſituated on an artificial eminence; but there are no remains except of one ſmall temple, on which is a Greek inſcription in honour of Apollo and the other deities worſhipped in it. While I was viewing this temple, one of the great ſheik's officers, in a Turkiſh dreſs, came and aſked me with much civility to drink coffee; but it being late I declined the invitation. I afterward went to the great ſheik's ſecretary, to be introduced by him to his maſter, and made him a ſmall preſent. We ſat down on a mat in the open court, where our horſes were tied; and I was treated with very indifferent fare, conſiſting of an ill taſted ſeed, mixed with oil, onions, bread, and water: our entertainment concluded with coffee. After which he went with me to the ſheik, whom we found laid down to take his repoſe on a ſopha, in a ſmall room, dreſſed in a kind of blue ſhirt over ſome other garments, with one of his officers ſitting by him. I went up to the ſopha, and delivered my letters from the prince of Akmim, and an officer of the janizaries at Girge, and then my preſent, as uſual, was laid before him, which conſiſted of a bag of rice, leaf tobacco, Joppa ſoap, and a pair of red ſhoes. Then letting him know that I deſired a letter to ſee the antiquities of Carnack and Luxerein, he ordered it to be wrote, and deſired me to go and drink coffee with his ſecretary. But I went on board,

leaving

leaving my interpreter to bring the letters; on which the ſecretary ſent me a ſheep. The ſheik let me know by my interpreter, that he adviſed me to ſee Carnack and Luxerein now, and not, as I propoſed, at my return; for as he was going to encamp there, I ſhould ſee every thing with the greater ſafety.

I very readily complied with his advice, and on the 12th proceeded with a man the ſheik had ſent to conduct me; and ſtopping oppoſite to Zenieh, where the ſheik of Carnack has his reſidence, I the next day went to that ſheik, with a letter I had from his ſuperior, and the ſheik of Fourſhout; and making him a preſent, he treated me civilly, and ſent me a ſheep in return. I now went to Carnack, which is part of the antient Thebes, where there are ruins of a moſt magnificent temple: but on my beginning to meaſure the firſt gate I came to, the man the ſheik of Fourſhout had ſent with me, who had no authority here, told me, I muſt not venture to do ſo, without the permiſſion of the great ſheik, who had encamped near the river; on which, ordering him to conduct me to him, he brought me to the village of Carnack, where I found the ſheik I had been with in the morning, who freely gave me leave to meaſure and write down what I pleaſed; on which I returned to the temple; the ſheik himſelf ſtaid with me there two or three hours, and the people of the village, ſeeing me meaſuring, came about me. I dined in the temple; and having ordered my boat to lie near the ſheik's camp, I, in the evening, waited on him in his tent; on which he invited me to ſup with his ſecretary: but I excuſed myſelf, and returned to my boat, accompanied by the ſecretary, who coming on board, partook of ſome refreſhments. Theſe encampments are in the regular manner of an army: in the middle was the large green tent of the ſheiks, who ſat in a corner of it, accompanied by three or four of his officers. In this manner they encamp about their territories to get in their tributes, which are paid in kind. I continued

here,

here, and had the liberty of viewing the temple as often as I pleaſed; the men conſtantly dreſſing my dinner in the boat, and bringing it to the temple. The cavalcade belonging to the ſheik one day paſſing by, a great number of perſons rode into the temple and talked to me: I was alſo once viſited there by the ſheik's ſon of the place, who conducted me to a part of the temple inhabited by women, and giving them notice to keep out of the way, I went in and viewed it. One day likewiſe, the Caia, or firſt officer of the ſheik, came and dined with me, and I made him a preſent; which he returned, by ſending me a lamb.

[The great and famous city of Thebes was on both ſides of the river; according to ſome it was built by Oſiris, and according to others, by Buſiris the ſecond. It was called Dioſpolis, or the city of Jupiter; and afterward it obtained the name of Thebes. Its opulence and power were every where known, and Homer thus ſpeaks of it:

'Not all proud Thebes' unrival'd walls contain,
The world's great empreſs on th' Egyptian plain,
That ſpreads her conqueſts o'er a thouſand ſtates,
And pours her heroes through a hundred gates,
Two hundred horſemen, and two hundred cars,
From each wide portal iſſuing to the wars.' POPE.

Diodorus ſays,—'We have heard, that not only this king but many of his ſucceſſors were ambitious to improve the city with preſents of gold and ſilver, with ivory and a multitude of coloſſal ſtatues, and that there was no city under the ſun ſo adorned with obeliſks of one entire ſtone. The buildings indeed have remained to modern times, but the gold and ſilver, and all the coſtly ivory and precious ſtones, were pillaged by the Perſians when Cambyſes ſet fire to the temples of Egypt. So great, they ſay, were the riches of Egypt at that time, that from the rubbiſh,

after

after plundering and burning, was taken more than 300 talents of gold, and of ſilver 2300 talents.'

The hundred gates above mentioned, are commonly thought to have been the gates of the city; but there are no ſigns of walls round it, nor were walled towns common in Egypt: however, as it is obſerved that 200 armed chariots could be ſent out of them, others rather ſuppoſe them to belong to the palaces of the princes and great men, who could, on an emergency, ſend chariots to the war. Of the four remarkable temples, that which I now viewed, was doubtleſs that mentioned by Diodorus Siculus, as of a moſt extraordinary ſize; the ruins of this ſtupendous building extending near half a mile in length; the deſcription he here gives of the height and thickneſs of the walls, has been thought to be very extravagant, and beyond all the rule of probability; yet it will appear to any one who examines the remains of the temple, that in both theſe reſpects, they in ſome parts exceed the account given by Diodorus.

I have fully examined theſe noble antiquities: the ſheik's ſon offering to go with me four miles to the eaſt of Carnack, I gladly accepted of his propoſal, and he came early in the morning to the boat with horſes. Upon this I laid a carpet on the bank of the river, and having entertained him with coffee, we ſet forward toward the temple, accompanied alſo by the caia, or ſteward of the great ſheik. In this excurſion we ſaw, that the ground, where it is ſown, is laid in broad low hillocks; round which there are ſmall irregular channels, the corn not being ſown on the top, but only near the channels, in order that it may be the more eaſily watered, by a ſmall canal from the Nile which conveys the water to all parts. About 200 feet to the north of the temple, we ſaw a grand gate, adorned with four compartments of hieroglyphics. All this temple is very much deſtroyed, except the front, and even that is not perfect. The grand

grand gate is however entire, and I ſaw near it a ſphynx about four feet long. The antient city of Thebes probably extended to this place. Returning, I viewed the ruins of what I ſuppoſe to be a round temple: it appeared to have been 175 feet in diameter, and to the weſt of it were ſome remains of a grand gateway.

On my return, I entertained my conductors with coffee at the boat; and the ſheik's ſon having ſhewn me great civility, I made him ſuch a preſent as I thought would be agreeable to him. Two days after I went to ſee that part of Thebes which was to the weſt of the river, and is now called Gournou. On my going on that ſide, I ſent to the ſheik, to whom I had a letter from the great ſheik of Fourſhout; on which he came to the boat, and conducted me to his houſe at the village of Gournou. The ſheik there furniſhed me with horſes, and we ſet out to go to Biban-el-Meluke. When we had proceeded about a mile to the north, we came to a kind of ſtreet; for the rocky ground on each ſide riſing about ten feet high, had on each hand a row of rooms cut in it, ſome of them ſupported with pillars; and as there is not here the leaſt ſign of raiſed buildings, I could not help imagining, that in the earlieſt times, theſe caverns might ſerve as houſes, and be the firſt invention after that of tents, when they might be contrived as a better ſhelter from the weather, and the coldneſs of the nights.

At length having paſſed through ſome other valleys where the mountains ariſe to a great height, we came to a round opening like an amphitheatre, and aſcending it by a narrow ſteep paſſage, came to Biban-el-Meluke, that is, The Gate, or Court of the Kings; here being the ſepulchres of the kings of Thebes. The vale where theſe grottos are is covered with rough ſtones, that ſeem to have rolled from above; it may be about 100 feet wide, and the hills on each ſide are high ſteep rocks, in which the grot-

tos are cut in a moſt beautiful manner in long paſſages and galleries under the mountains, out of a cloſe white freeſtone, that cuts like chalk, and is as ſmooth as the fineſt ſtucco work. Four or five of theſe galleries, one within another, from 30 to 50 feet long, and from 10 to 15 feet high, generally lead to a ſpacious room, in which is the king's tomb, with his figure cut in relief on the lid, or painted at full length upon it. Both the ſides and ceiling of the rooms are cut with hieroglyphics of birds and beaſts, ſome of them painted, and as freſh as if they were but juſt finiſhed, though they muſt be above 2000 years old. One of theſe ſepulchres, in particular, is moſt beautifully adorned with hieroglyphics cut in the ſtone and painted. The king's tomb is of one ſtone of red granite, ſeven feet nine inches high, eleven feet eight inches long, and above ſix feet broad, the cover being made to ſhut into it. Upon it is cut the figure of the king in mezzo-relievo, with an hieroglyphical inſcription. The room is adorned with different columns of hieroglyphics, with the figures of men, bulls and hawks.

Having with the utmoſt pleaſure viewed theſe extraordinary ſepulchres of the kings of Thebes, by the help of the wax-lights we brought with us, being much fatigued, we agreed to ſit down and take ſome refreſhments in this retired place; but unfortunately we had forgot to bring water, and the ſheik being in haſte to go, we returned; and at our arrival at the boat, the ſheik was ſo obliging as to ſtay and eat with me, which they rarely do. One would be apt to imagine that theſe were habitations for the living, and that they were cut under the palaces of the kings of Thebes, if they were not themſelves palaces for them to retire to in order to avoid the heat.

From hence I went and took a particular view of the ruins of a large temple, a little way to the ſouth-eaſt. At a diſtance from it are the ruins of a pyramidal gate, and of a very large coloſſal ſtatue, broke off about the middle of the trunk: it is 21 feet broad

at the ſhoulders; the ear is three feet long, and from the top of the head to the bottom of the neck is 11 feet. In the firſt court of the temple are two rows of ſquare pillars, on each ſide of which is a ſtatue; but the heads of all of them are broke off. Theſe ſtatues have each the lituus in one hand, and the flagellum or whip in the other, as commonly ſeen in the ſtatues of Oſiris. A great number of pillars belonging to the temple are ſtanding, and many others are deſtroyed: but from the ruins it appears to have been a magnificent ſtructure. [In this edifice we obſerve two ſorts of pillars, one more beautiful than the other. Their thickneſs and ſolidity give them a delightful appearance at a diſtance; on approaching them, the hieroglyphics are agreeable to the ſight; and when you are quite near, their colours have a fine effect. This ſort of painting has neither ſhade nor degradation. The figures are incruſted like the enamel on the dial-plates of watches, with this difference, that they cannot be detached. I muſt own that this incruſted matter ſurpaſſes in ſtrength every thing I have ſeen of this kind. It is ſuperior to the Al-freſco or moſaic work; and has the advantage of laſting a longer time. It is ſurpriſing to ſee how the gold, ultra-marine, and other colours have preſerved their luſtre to the preſent age.]

From this temple I went to the ſtatues, which I ſhall call the coloſſal ſtatues of Memnon; but the ſheik hurried me from thence, ſaying he was near his enemies; I however went to them again early in the morning, and ſpent above half a day at them. [Theſe coloſſal figures front the Nile. The firſt ſeems to repreſent a man, and the other a woman: they are both 50 feet in height, from the baſes of the pedeſtals to the ſummit of the head. They are ſitting upon ſtones almoſt cubical, of 15 feet in height; on plain pedeſtals, five feet high.] The ſtatue to the north has been broken off at the middle, and has been built up with five tier of ſtones; but the other is of one ſingle ſtone: the feet have the toes broken off,

off, and the features are mouldered away by time. The ſides of the ſeats, upon which they are ſitting, are covered over with hieroglyphical figures: on the pedeſtal of the imperfect ſtatue is a Greek epigram; and on the inſteps and legs are ſeveral inſcriptions in Greek and Latin, ſome being epigrams in honour of Memnon; but the greater part are teſtimonies of thoſe who have heard his ſound: for one of them has been thought by ſome to be the famous ſtatue of Memnon, which at the firſt and ſecond hour, they pretend, uttered a ſound occaſioned by the rays of the ſun ſtriking on it.

At a ſmall diſtance from theſe ſtatues are the ruins of ſeveral others. Having taken a full view of theſe things, we returned to the river.

While I was abſent, the natives having taken umbrage at my copying the inſcriptions, came to the boat, and ſaid, that they would ſee whether this ſtranger would dare to come out another day; dropping ſome expreſſions as if they would aſſault the boat by night: for they ſeemed very deſirous of my leaving the place, from their being ſtrongly poſſeſſed of the notion, that the Europeans have the power of diſcovering treaſures. I however talked of going abroad the next day, being deſirous of ſeeing, if poſſible, the temple of Medinet Habou; but the ſheik coming to the boat, and being informed of what had paſſed, adviſed me to depart. But I ſaw this place on my return.

I then proceeded up the river a ſmall league to Luxerein or Laſcor. On my arrival there, in the morning, I carried a letter and a preſent to the ſheik; and the ſheik of Carnack's ſon came to me there, provided a dinner for me, and was ſo obliging as to ſtay with me all day. I there viewed the remains of the large and magnificent temple, which was doubtleſs a part of the antient Thebes on the eaſt ſide of the river. This noble building agrees with the deſcription Diodorus gives of the ſepulchre of Oſymandus, which he ſays was a mile and a quarter in circumference.

cumference. He ſays it had this inſcription, "I am Olymandus, king of kings. If any one is deſirous to know how great I am, and where I lie, let him ſurpaſs any of my works."

We firſt come to two obeliſks, that are probably the fineſt in the world; they are now 60 feet high above the ground, and might be 70 or 80, according as the ground has riſen, which is evidently a great deal. They are ſeven feet and a half ſquare, and at bottom might be eight feet. The hieroglyphics, which are in three columns down each ſide, are cut with a flat bottom an inch and a half deep; and the granite has perfectly retained its poliſh, which is the fineſt I ever ſaw. On the top, on each ſide, a perſon ſits on a throne, and one offers ſomething on his knees: theſe figures are likewiſe below. Lower down are three hawks, then three bulls; and at about the diſtance of every foot is an owl. I alſo obſerved monkeys, hares, dogs, ſerpents, birds, the heads of camels and inſects; but about half the pyramid of the weſtern obeliſk is broken off, and the ſouth-weſt corner of the eaſtern one is, for about ſix feet high, a little battered.

At a little diſtance is a pyramid at a gate 200 feet long, and at preſent 54 above the ground. On each ſide of the entrance is a coloſſal ſtatue, 13 feet and a half above the ground: they are of grey granite, and the ſhoulders are only three feet and a half above the ſurface of the earth. In the front of the pyramidal gate are windows, and ſculpture, particularly a perſon ſeated on a throne, holding out one hand, which has a ſceptre or a ſtaff in it, and ſurrounded by others in poſtures of adoration. On the other ſide, a perſon is repreſented in a car, as galloping and ſhooting with a bow, with many chariots after him: this may have a relation to the wars of this king againſt the Bactrians. Within this gate is a court almoſt filled up with cottages, with ſome pillars, that once compoſed part of a colonade: beyond which was another gate, that is now in ruins; and beyond it another court, which contained

tained the hiſtory of the king cut all round on the walls, and had a large and beautiful altar in the middle. The pillars in this court are 40 feet high; but the work in the capitals is not in relief, but only cut out in lines. The walls of the rooms are adorned with ſculpture. A deity is carried in a ſort of a boat by 18 men, preceded and followed by a perſon holding a particular enſign. I alſo obſerved on the walls a man leading four bulls with a ſtring; a perſon ſitting, and another kneeling to him: alſo inſtruments of muſic, and men kneeling who have the heads of hawks.

In the evening I left Luxerein, and landed at Erment on the weſt, the antient city of Hermonthis, the capital of a province of that name. We went to the houſe of the ſheik, who conducted us to the old city in the midſt of a large plain, where are the remains of a ſmall temple adorned with hieroglyphics both within and without, that ſeems by the many hawks cut in it, to have been dedicated to Apollo. At ſome diſtance are the remains of a beautiful building, that appears too grand for a Chriſtian church on the firſt eſtabliſhment of Chriſtianity in the fourth century; yet it has croſſes cut on ſome of the ſtones, with Coptic paintings and inſcriptions in many parts of it, that are plaſtered: there are, however, little remains of the edifice, except at the weſt end, where the rooms had galleries over them, which might be for the women.

On the 18th of January we went on with very little wind, and ſhot at a crocodile, as he was going into the water from a ſandy iſle. We had reaſon to believe the ball ſtruck him; for inſtead of walking in ſlowly, as is uſual with them, he opened his mouth and jumped five or ſix feet into the water. The next day we came to Eſne on the weſt, a conſiderable town for thoſe parts; we went aſhore and ſtaid about an hour, when the men wanting a ſtone for ballaſt, the people knowing I was an European, would not let them take it into the boat; ſaying, that if the

Franks took away that ſtone, they would, by their magic art, draw away their hidden treaſures. This place, and the antiquities about it, I ſaw in my return. I had letters to the caſhif, who was then abſent; but I had ſeen him before, and his people were ready to go with me. I carried letters and a preſent to one of the ſerifs, who went with me to ſee the temple. [It is cloſed on three ſides, and in the front are 24 columns that appeared well preſerved. It is remarkable, that in all this temple one capital of a column does not reſemble another; the proportion is the ſame, but the ornaments are different. The inſide of this edifice is blackened by the ſmoke of fire formerly made there; however, all the parts are well preſerved, except the gate, and the intermediate ſpaces between the front columns, which have been filled up by the Arabs, in order to ſhut up their cattle in the temple, which at preſent ſerves for no other uſe.]

We alſo went about three miles to the north-weſt to ſee another temple, which I conjectured might be the temple of Pallas, at Latopolis, where both that goddeſs and the fiſh Latus were worſhipped. On the inſide are three ſtories of hieroglyphics of men about three feet high, and at one end the loweſt figures are as big as the life; one of them, I obſerved, had the head of the Ibis; and in ſeveral parts of the wall I ſaw the figure of a woman ſitting. This temple appears to have been uſed as a church; for I ſaw ſome Coptic inſcriptions in black letters on the walls, and was told that there had been a convent there.

A mile to the ſouth of Eſne is the monaſtery of St. Helena, by whom it is ſaid to have been founded; but it has been more commonly called the Convent of the Martyrs. Here is a great burial ground, not leſs than a mile round. Many of the tombs are magnificent, they having a dome on four arches, with a little cupola on the top. The convent, with its church,

church, are however but mean: there are only two monks in it, who cannot marry; but their relations, both women and children, live with them. This is the laſt church in Egypt.

On the 20th we came to Etfou, which was once the Great Apollinopolis. I went to the ſheik's houſe, with a letter from the ſheik of Fourſhout. When he knew who it was from, he kiſſed the letter and put it to his forehead, as a mark of reſpect. I made him a handſome preſent, which he received with great civility; and when the letter was read, and I deſired to ſee the ruins, he put his hand up to his head, as a mark of his compliance, and that he took me under his protection. He himſelf went with me and ſhewed me the temple, and a grand pyramidal gate. [This laſt monument of antiquity is perfectly well preſerved; but the Turks have converted it into a citadel. There runs all round a ſemi-circular corona, ſuch as is commonly ſeen round the Egyptian buildings. No cornice is to be ſeen about the edifice; but it may have been ruined, or have fallen down. This edifice is in general well deſigned, and its ſimplicity gives it a very pretty appearance. The other antique monument is the temple which was dedicated to Apollo; but the greateſt part of it is buried under ground, and the Arabs have made no ſcruple of employing what they have been able to take away, in making ſome vile pigeon-houſes.]

While I was meaſuring the ruins of the temple, a great many perſons came about me, and on my giving my book to a ſervant to hold for me, a young man, who was the ſheik's nephew, ſnatched it out of his hand, and ran away with it. The ſheik and my ſervant ran after him. Mean while I continued meaſuring and writing on another paper, till the ſheik returned with his pike, having thrown off his outward garment when he went in ſearch of his nephew, whom it is ſaid he would have killed had he overtaken him. The brothers had been competitors for the govern-

ment of this village; and the ſheik now conducted me to his houſe, where matters were carried ſo far, that I was afraid we ſhould have ſuffered in the tumult, the brother being favoured by many of the people. I was deſirous of going to the boat; but was told, that the ſheik would be offended if I did not ſtay to eat with him. I was privately informed that I might have my note-book, if I would give about the value of a crown; to which I conſented, and it was accordingly brought me. We now ſat down to eat out of a large wooden bowl, full of thin cakes broke into ſmall bits, with a ſyrup mixed with them: but the ſheik ſat at a diſtance, and would not eat with us. Afterward he mounted his horſe, and attended me to the boat, followed by ſeveral perſons; and having made me a preſent of a ſheep, came into the boat, and ordered a letter to be written to the great ſheik. About an hour after the ſheik left us, his ſon came riding to the river, to inform us, that his father having been told I had given money to have my book reſtored, had obliged them to return it, and had ſent it to me. Thus this worthy Arab gave an inſtance of fidelity that is rarely to be met with.

We now ſailed on, and as we approached toward Hajar Silcily, the rocks on the weſtern ſhore appeared as if cut for a grand gateway. A little farther to the ſouth, I ſaw five regular entrances into grottos, cut equally diſtant in the rock, and above them a cornice, or half round, ſeemed to have crowned the work; but only the half round remained. Proceeding to Hajar Silcily, or the rock of the chain, the Nile grew exceeding narrow and rapid; for I ſuppoſe it is not above 100 yards wide, the rocks encroaching upon the river on each ſide. It had its name from a chain being formerly drawn acroſs, to defend the paſs; and I was ſhewn a rock on the eaſt-ſide, where I was told the chain was faſtened.

[On

[On the inſides of the grottos there is not ſufficient day-light to diſtinguiſh objects; the light entering only at the door of each grotto: this gave me ſome concern, but at length I perceived an opening at the top, which allowed me the view of four figures in alto relievo. They are of the natural ſize; two men ſit in the middle, with their arms laid acroſs their breaſts, and on each ſide ſits a woman, who takes hold of the arm of the man who is next her. I could not avoid feeling a juſt deteſtation at the malice and ſuperſtition of the Turks and Arabs, who have ſtrangely deformed theſe figures, eſpecially in the face. On one ſide of this group is an hieroglyphical table, cut in baſſo relievo, with much pains; and what gives it a great value is, its being perfectly well preſerved to the preſent time: though the rock in which all theſe grottos are cut, conſiſts only of a yellowiſh ſandy ſtone. The hieroglyphical table probably contains the epitaphs of the perſons whoſe bodies have been incloſed in this grotto.]

A little above this place the Nile reſumed its natural breadth, and there is a ſandy ground, with a gentle aſcent on each ſide. We afterward paſſed by ſeveral ſandy iſlands, on which we ſaw many crocodiles; particularly on one there were near 20 of them, which ſeemed to be from 15 to 20 feet long. On our ſhooting at them, about half of them went into the water; and on our firing a ſecond time, they all diſappeared.

We afterward came to a large iſland, to the eaſt of which is the village of Com-Ombo. [The principal monument in the place is ſituated behind a mountain of ſand, and on another ſide is concealed by ſome miſerable cottages; but theſe cannot prevent a curious traveller contemplating with great ſatisfaction theſe beautiful ruins. The building reſts upon twenty-three well wrought pillars, adorned with hieroglyphics.]

We now proceeded to the port of Laſherrad, where the caſhif of Eſne was encamped; we would have paſſed

paſſed him, but his men called to us, and the boatman did not dare to proceed. We were thus ſtopped, becauſe by the covering of our boat we were judged to be Europeans. I had letters to the caſhif; but did not know that he was the perſon to whom they were directed. I carried him a preſent of coffee, tobacco, and ſome other things; which he ſaid I had no occaſion to give him: he readily conſented to my ſeeing the antiquities; but the Arab ſheiks of Laſherrad being preſent, oppoſed it. On this I returned to the boat, and paſſing by ſeveral iſlands, arrived on the evening of the 21ſt at Aſſouan, a poor ſmall town, with a kind of fortreſs, or rather barracks for the janizaries, who have in reality the command of the country. On my waiting on the aga of the janizaries with letters from Muſtapha, aga of the janizaries at Girge, and from the ſheik of Fourſhout, he treated me with coffee, and made me a preſent of a lamb; and, in return, I ſent him a preſent of tobacco, rice, coffee, and other things. He very obligingly ſent two janizaries to guard the boat, and invited me to take a lodging in an apartment that belonged to his own houſe, though ſeparate from it. The Chriſtian ſecretary of the caimacam, or civil governor, telling me that I ſhould make his maſter a preſent, the people and janizaries about the boat ordered him to get out of it, there being a jealouſy between the civil and military power. The aga, on being informed of this, ſent me word that I need not make preſents to any one: this he repeated on my waiting upon him, adding, that he would take me under his protection, ſo that no one ſhould injure me; I therefore removed to the lodging he had allotted. A Turk belonging to Oſman bey, who happened to be there, kindly offered his advice on all occaſions, viſited me, and brought me a preſent of a dozen of pigeons and ſome dates. Some other Turks came to ſee me; and one of them, as a token of reſpect, brought me the trifling preſent of a bunch of radiſhes.

On

On the eminence over Aſſouan are the ruins of the antient city of Syene, which is exactly under the tropic of Cancer; but the principal part of that city ſeems to have been on a lower hill to the ſouth. About the middle, between the brow of the hill and the river, is a building, that may poſſibly be the obſervatory deſcribed by Strabo, as erected over a well for making aſtronomical obſervations: the holes at the top, which are much larger below than above, I imagine were to try the experiment in relation to the ſhadows at noon-day.

Having viewed theſe ruins, I went about a mile to the ſouth-eaſt, to the quarries of granite; for the country to the eaſt, the bed of the river, and the iſlands, are all red granite. The quarries are not worked in deep; but the ſtone is hewn out of the ſides of the low hills. I obſerved ſome columns and an obeliſk marked out in the quarries, and ſhaped on two ſides: they ſeemed to have worked in round the ſtones with a narrow tool, and when the ſtones were almoſt ſeparated, they probably forced them out with large wedges.

Oppoſite to Syene is the iſland Elephantine *, in which was a city of that name. It is about a mile in length, and at the ſouth-end a quarter of a mile in breadth: but to the north it ends in a point. In this iſland there was a temple to Cnuphis, and a nilometer, to meaſure the riſe of the Nile. I obſerved there the remains of a ſmall temple, before which is a ſtatue about eight feet high, ſitting with the hands acroſs on the breaſt, and a lituus in each. On a wall before the temple is a Greek inſcription, which is in many parts defaced. In the midſt of the iſland are remains of one ſide of a magnificent gate of red granite, finely adorned with hieroglyphics. [Among other ruins, I found an antient edifice ſtill ſtanding, though covered with earth at the top, as well as on the ſide: it is ſtill called the temple of the ſerpent Cnuphis; but it reſembles a ſepulchral monument

* Mr. Norden ſays, the preſent name of the iſland is Ell-Sag.

more

more than a temple. It is incloſed by a kind of cloyſter, ſupported by columns. This incloſure contains a grand apartment that has two large gates, the one to the north, the other to the ſouth; and the inſide is almoſt entirely filled with ſtones and earth. The walls, covered with hieroglyphics, are bedaubed with dirt, and blackened by the ſmoke of fires made there by the ſhepherds. In the midſt of that apartment I obſerved a plain ſquare table, without any inſcription, and imagined that there might be underneath an urn or mummy, and I was tempted to get it lifted up; but the ſuperſtition of the people would not permit it. A traveller would think himſelf happy, in having the liberty to obſerve theſe antient edifices in quiet; and he muſt not attempt any thing farther. I ſhall never forget that, on our caſting anchor before Aſſouan, the populace ran in crouds to ſee, as they ſaid, the ſorcerers experienced in the black art.]

I afterward ſet out from Aſſouan, and rid toward Philæ*, paſſing near the quarries, and going along a road that ſeems to have been made by art, between little hills and rocks of red granite, ſome of which were diſtinguiſhed by having hieroglyphics carved upon them: this road was divided into two parts by a mound in the middle of it. We at length paſſed over the iſland of Philæ, which is high and very ſmall, it not being above a quarter of a mile long, and half a quarter broad. The city ſeems to have been on the eaſt ſide, and it appears that there were no other buildings on the iſland, but what had a relation to the temples; for Diodorus ſeems to inſinuate, that no perſon but the prieſts were permitted to land, on account of the ſacredneſs of the place: and accordingly the whole iſland appears to have been walled round, ſomething in the manner of modern fortification, and great part of that wall ſtill remains. The particular ſort of Ethiopian hawk worſhipped

* The modern name of this iſland is, according to Mr. Norden, Ell Heiff.

here,

here, I obſerved cut among the hieroglyphics in ſeveral parts, and repreſented with a long neck, extended wings, and a ſerpent coming out from it. The temple of the hawk is built of freeſtone, near the water, on the weſt ſide of the iſland.

To the eaſt of this ſtructure is [according to Mr. Norden, the temple of Iſis] an oblong ſquare building open on all ſides. The capitals of the pillars, which have ſome reſemblance to thoſe of the Corinthian order, may be reckoned among the moſt beautiful in Egypt, and were probably of the laſt invention, they being the only capitals of that kind I ſaw in Egypt.

Returning about half a mile the way we came, we turned off to the weſt, in order to take a view of the cataract; when having proceeded about a mile farther, we came to the port for the boats that come from Ethiopia, where we found moſt of the people negroes. Here is no village, but only ſome little huts made of mats and reeds. At this place the people enter their goods, and convey them by land to Aſſouan; and in the ſame manner the goods brought from Lower Egypt are alſo conveyed thither by land from Aſſouan. The chief import here conſiſts in dates, which the people of Aſſouan buy, both for their own uſe, and to ſend it into other parts of Egypt: ſo that on both ſides, the Egyptian and Ethiopian navigation end at the cataract. I never ſaw nature diſcover ſo rough a face as there: on the eaſt-ſide nothing is to be ſeen but rocks, on the weſt the hills are either ſandy or black rocks: above to the ſouth there ſeems to be a high rocky iſland, and higher up, rocky clifts on each ſide; and below to the north are ſo many rocks, that little of the water can be ſeen. We now went on to the north, the Nile running through the rocks: but the people knowing that I came to ſee the cataract, ſtood ſtill; upon which I aſked them, when I ſhould come to it? and to my great ſurpriſe, they told me that was the cataract.

The

The bed of the Nile is croſſed by rocks of granite, which in three places, at ſome diſtance from each other, divide the ſtream, making three falls at each. The firſt we came to was the leaſt, the fall appearing to be not more than three feet. The ſecond, which is a little lower down the river, winds round a large rock or iſland, forming two ſtreams: this iſland, to the north, may be about 12 feet high, and it is ſaid, that at high water, the Nile runs over this rock; but ſuppoſing the river to be then five feet higher below the rock, the fall may be about ſeven or eight feet. Farther to the weſt are other rocks, and again to the weſt of them is a third ſtream. Going ſomewhat lower, I obſerved a third fall, which appeared to be greater than that of the others. There is another cataract at Ibrim, which is ſaid to be 12 days journey from this place: ſome alſo ſay there is another cataract; and others, that there are ſeven mountains and ſeven cataracts.

I here ſaw the corn in ear in the latter end of January: the coloquintida was full grown, and the little apple called Nabok was almoſt ripe, which in Delta was ripe in November. In the lower parts of Egypt, the time of growth for ſuch fruit, I ſuppoſe to be after the overflowing of the Nile; but here, after the great heats are paſt. I now ſaw the people driving camels loaded with ſenna, and was told that each load was worth 200 medins, or near 12 s. 6 d. The baſſa grants a licenſe to one perſon, who is generally a Jew, to buy all the ſenna; he is obliged to take all that is brought to Cairo, and one Engliſh merchant only has the privilege of purchaſing it of him.

On my return to Aſſouan, the relations of a ſoldier I had brought from the ſheik of Fourſhout, as a mark of reſpect, ſent me a ſupper ready dreſſed, in hopes, I ſuppoſe, of a return of greater value. And the laſt evening I was there the aga likewiſe ſent me a ſupper of goats fleſh, boiled and well peppered, pilaw,

law, barley-broth, and hot bread; deſiring that what was left might be given to the boatmen, and not to his people.

The next day, having all my goods put on board, I took leave of the aga, and ſome of his relations attended me to the boat; when the wind not permitting us to begin our voyage back, I paſſed the day in the boat with thoſe who came to ſee me. Among the reſt I was viſited by a genteel man, brother to the caimacam of Girge: I had ſeen him at the aga's, and was now in a country where I thought I met with a friend wherever I ſaw a Turk, or a perſon of the middle parts of Egypt. He behaved with great civility, and ſeemed to be a very good ſort of a man. The Chriſtian ſecretary of the caimacam, intruſted me with a letter, and a ſum of money, of the value of three or four pounds, to be delivered as directed in Akmim; a very great ſum in that country, and a truſt he would ſcarcely have repoſed in one of his own country that was going to Cairo; though he was ſenſible I ſhould ſoon leave Egypt, and he would never ſee me more. He at the ſame time preſented me a live ſheep, and in return I made him a preſent.

[As Dr. Pococke proceeded no farther up the Nile, we ſhall, before we follow him back to Cairo, attend Mr. Norden as far as Deir, or Derri. The aga at Aſſouan, and other perſons in that town had intereſted themſelves in his ſafety, and uſed every argument to prevent his advancing farther, obſerving that he would infallibly be deſtroyed, ſince he was not going among men, but among ſavage monſters, who would murder a man for a parrot: in what manner then will they deal with you, ſaid the aga, who carry ſuch treaſures? But all his arguments had no effect, and Mr. Norden reſolved to proceed. The aga, notwithſtanding his fears for his ſafety, ſent his own brother to accompany him: he had alſo with him a janizary, with ſeveral Romiſh prieſts, who had come with him up the Nile, beſide ſervants and a Jew valet. Being

furniſhed with letters of recommendation to the principal perſons on the coaſt, they ſet out, while the natives took leave of them, as of perſons doomed to deſtruction.

Mr. Norden ſet out from Aſſouan on the 22d of December, a month before Dr. Pococke's arrival at that town; and by the aga's order had 13 dromedaries, 3 horſes, and as many aſſes, to carry him, his attendants, and baggage, to the haven of Morroda, above the cataract. He there embarked in a boat, with his attendants; viewed the antiquities already deſcribed by Dr. Pococke, in the antient iſle of Philæ, and proceeding up the river, ſoon reached Deboude, a village where he could have wiſhed to land, in order to examine ſome antient edifices that appeared in ſight; but the wind being favourable, he was obliged to be ſatisfied with a diſtant view of them. He obſerved a grand edifice of great length, built of very large freeſtones, cloſed on all ſides, except the front, where there is a great gate, and as it were two windows on each ſide, formed by four columns. This ſtructure is encompaſſed with a high wall, much damaged, eſpecially toward the portal. Oppoſite the front are three portals ſucceeding one another, which ſeem to make a paſſage leading to a canal 40 feet broad, that terminates in the Nile. This canal is filled with ſand, but its borders are lined with a thick wall. There are columns to be perceived on the inſide of the principal edifice, which appears to have antiently ſerved as a temple: but beſide this ſtructure, there is a vile modern piece of ſtone-work, that diſhonours theſe antient buildings, and renders the proſpect a little confuſed. For above the ſpace of a quarter of a league, the walls and foundations of ſuperb edifices were ſeen on every ſide; but all are in ruins, and almoſt covered with ſand. Near Teffa, which is on the confines of Egypt and Nubia, they alſo ſaw ſome remains of antient buildings, which like the laſt, were built of white ſtones, perfectly well joined

together. The columns on the inſide are ſtill ſubſiſting; but thoſe that were without are ruined.

At eight in the evening, when they were not above a gun-ſhot diſtant from the village, an incident happened that let them know the character of the inhabitants. Theſe ordered them to bring the barque to land, that they might ſee the Franks, and have ſome of the riches they carried with them: but this being refuſed, a muſket was fired at the barque from each ſide of the river; this inſult was returned by a double diſcharge of ſeven muſkets toward the place whence the voice came: but the natives having hid themſelves behind ſome ſtones, received no damage. They were however ſilent for ſome time; but ſoon reſuming their courage, began to fire again, and to give abuſive language. This did not pleaſe thoſe in the barque: they therefore called out to them, that if they did not deſiſt, they would land, and entirely exterminate them; which had its effect, and no more was heard of them.

The next day, there being no wind, they lay before a village named Scherck Abohuer, which has a diſtrict of near two leagues in extent; the pilot, who was a native of the place, aſſuring them that they would find his countrymen a good ſort of people, and that they might land with the utmoſt ſafety.

Mr. Norden viſited the adjacent parts, and at a ſmall diſtance obſerved along the Nile an antique quay, made of ſtones, all cut in the form of priſms, and ſo well joined together, that there was not the leaſt ſpace between. Near it were five or ſix cottages built with ſtones, entirely covered with hieroglyphics; but no edifice could be diſcovered whence they were taken. The greateſt breadth of the land, from the mountains to the border of the Nile, is in this diſtrict no more than 100 paces.

The wind being fair at eight o'clock the next morning, they immediately ſet ſail; Mr. Norden took a view of ſeveral villages, and ſome inconſiderable

ruins. They now came to the moſt difficult paſſage in the whole Nile. The river here is entirely croſſed by rocks, concealed under the water; at the ſides of theſe rocks the river is of great depth, and the intermediate ſpaces form eddies or whirlpools. Thoſe in the barque conducted themſelves with all the precaution that ſo dangerous a paſſage required; but the misfortune was, that the barque did not obey the rudder: ſhe ſtruck upon a rock, and continued in a frightful ſituation. She was taken hold of preciſely in the middle, and the whirl of the water made her turn upon the rock as upon a pivot. Happily the current and the wind beat againſt the barque at the ſame time, and this was their ſafety; the barque, by this means, in a little time, diſengaged itſelf without farther aſſiſtance, and thoſe on board took ſuch advantage of the wind, that they were ſoon out of danger. At length they arrived at Schemedereſchied, a village where they ſtaid all night.

The next morning they ſet ſail from thence, and ſoon after an adventure happened which ſhews the diſpoſition of theſe people. Mr. Norden was examining the names of the places by which he had paſſed the preceding day; the commander of the veſſel, and the Jew valet were ſitting near him, and repeating the names of thoſe places that were already written, while he corrected them by their pronunciation; when a paſſenger ſtarting up, threw himſelf upon Mr. Norden, ſeized the paper he held in his hand, and tearing it in pieces, retired quietly to his place, where he ſat down as if nothing had happened. Mr. Norden not being able to underſtand the meaning of this inſolence, was reflecting with himſelf whether he ſhould reſent it or not, when thoſe who were preſent burſt into a loud laugh. Upon this he aſked the reaſon, and they explained to him the whole myſtery. The fellow was unwilling he ſhould know the place from whence he came, becauſe he might return ſome years after into Nubia, and bringing more people with him, might

might make himſelf maſter of the country; alledging that if he knew the name of the village where he was born, and had it in writing, he ſhould not fail to be taken as well as the reſt: and that this was the ſole cauſe of his ſnatching the paper, in which the name was going to be written.

Mr. Norden could ſcarcely forbear laughing at the fellow's ſimplicity; but to prevent the conſequences of ſuch an humour for the future, he aſſumed a very ſerious air, ordering the commander of the veſſel to draw near the bank, and put that inſolent fellow on ſhore; adding, "The barque is entirely ours; it is only by courteſy we give any one a paſſage, and when any body behaves inſolently we ſhall turn him out." The fellow, who was indeed a paſſenger, now humbly begged to ſtay, and promiſed to behave better for the future; upon which Mr. Norden ſuffered himſelf to be prevailed on, and the man from that time was quiet and tractable.

In the mean time they paſſed by ſeveral other villages, and the wind falling calm, they faſtened the barque on the weſtern ſhore, near a village named Sabua, in the neighbourhood of which are ſome remarkable antiquities, built in the antient Egyptian taſte. Theſe ruins are in a plain covered with ſand, where from ſome broken walls there appear to have been other buildings of a vaſt extent.

The next morning they again ſet ſail, and in the afternoon approaching a village named Koroſcoff, ſituated on the eaſtern ſhore, the natives called out to them to bring the barque to land. They obeyed, and then heard that the Schorbatſchie, the father of the caſhif Ibrim, was there at his country houſe. Upon this they went aſhore, and Mr. Norden waited upon this potentate, accompanied by the aga of Aſſouan's brother, the Jew valet, and the janizary who went with them as a guard. They found the great man ſeated in the middle of a field, expoſed to all the heat of the ſun, and employed in deciding a diſpute between two men about a camel. He had

the look of a wolf, and was dreſſed like a beggar. An old napkin, which was formerly white, made his turbant; and a red dreſs, ſtill more old, ſcarce covered his body, which appeared through the holes. Mr. Norden ſaluted him in the ordinary manner; but as he had brought no preſent, he did not ſo much as aſk him to ſit down; but he placed himſelf by him, without aſking his permiſſion, and put into his hands the letters the aga of Aſſouan and his ſon had furniſhed him with. The latter he put in his turbant, but read the others with great attention; after which he turned to thoſe who were pleading, each of whom ſeemed to imagine he ſhould gain his cauſe by dint of noiſe. The Schorbatſchie ſometimes intermixed his voice, and made himſelf ſo well heard, that it could not be doubted but that he was the judge.

As this trial ſeemed as if it would not be ſoon ended, Mr. Norden ordered the Jew to ſpeak to the effendi, who was preſent, in order to prevail on the Schorbatſchie to diſpatch him ſpeedily. This the effendi did; and on the Schorbatſchie's hearing from him that the Jew was Mr. Norden's interpreter, he aſked him, why his maſter had not brought him a good preſent? "You go too faſt, replied the Jew. What, aſk for preſents before you have done him the leaſt ſervice! Shew yourſelf his friend, and you will ſee that he will pay you well." This flattering hope entirely changed the gentleman's behaviour: he aſſumed an air of mildneſs; ſaluted Mr. Norden, and told him that he had nothing to do but to go to Derri; that he would be there before him, where he would give him entire ſatisfaction. At the ſame time he ordered his ſon to conduct him to his country houſe, to ſhew it him, and to ſend a goat as a preſent to the barque.

Mr. Norden by this means ſaw his country-ſeat, which might with more propriety be termed a ſtable; and while he was looking at it, his conductor choſe from ſeven or eight ſhe-goats the pooreſt he could find.

find. As they were returning to the barque, the Jew told Mr. Norden, that the effendi, who was a native of Cairo, had ſhewed great ſurprize, at their having dared to advance ſo far; and obſerved, that they might think themſelves happy if they eſcaped in ſafety: but he ſeemed to give little attention to this diſcourſe. On his arrival at the barque, he found that the goat, lean as ſhe was, was become a bone of contention. The crew laid claim to it, and maintained that the Schorbatſchie had ſent it for their ſupper; the commander of the veſſel ſided with them; but the valet being unwilling to ſurrender it, the diſpute grew warm, and Mr. Norden was obliged to maintain his right by ſerious menaces; but having thus determined the property of the goat in his own favour, he generouſly made a preſent of it to the crew.

Mr. Norden had no ſooner ſet ſail, than the commander of the barque declared, that he would not upon any conſideration carry him farther than Derri; and nothing ſhould induce him to proceed to the ſecond cataract. Theſe diſcourſes, added to the effendi's advice, cauſed Mr. Norden to make ſeveral ſerious reflections: but he was too far engaged to draw back, and was reſolved to continue advancing to ſee what would be the reſult of it. In the mean time, he thought proper to impoſe ſilence on the commander of the veſſel, and to aſſure him, in what manner ſoever things might turn out, they ſhould always have it in their power to demoliſh him: and that if any misfortune befel them, they ſhould conſider him as the author of it, and be ſure to make him the firſt victim. Theſe menaces made him change his tone, and he ſwore, that if Baram Caſhif, to whom the boat belonged, would permit it, he would, with all his heart, convey them as far as he could ſail: but he exhorted Mr. Norden and his attendants to take care of offending that tyrant, of whom he gave a dreadful deſcription, though he was his maſter.

A calm coming on, and the current driving them back, they faſtened the barque near Amada, a village on the weſtern ſhore, almoſt oppoſite to Koroſkoff, where Mr. Norden landed, in order to ſee an antient Egyptian temple, which in length of time had got into the hands of the Chriſtians. On the walls are paintings of the Trinity, the apoſtles, and ſeveral other ſaints; and where the plaſter has fallen off, the hieroglyphics that are underneath begin to appear. This temple is ſtill entire; but a monaſtery, that had been built near it, is abſolutely ruined.

Mr. Norden having taken a drawing of it withdrew; he had perceived no body on the way, but near the barque he met with one of the natives on horſeback, entirely naked, only his breaſt was covered with a goat's ſkin. He was armed with a long pike, and a buckler made of the ſkin of a rhinoceros. This man ſtopt him; but after aſking him ſome queſtions, and finding he was not underſtood, rode off.

The Nile was here ſo ſhallow, that in ſeveral places the barque could ſcarcely paſs.

The next morning, the wind being north, they were obliged to tow the boat along the ſhore during the whole day. It was now remarked, that the ſlope of the ſhore of the river was for the moſt part covered with lupines and radiſhes, and the ſeed of which ſerves for making oil. There were likewiſe ſome other plants, ſuch as ſuccory and burnet. Mr. Norden remarked here an old method of croſſing the Nile. Two men were ſitting on a truſs of ſtraw, while a cow ſwimming before, one of them held in one hand her tail, and with the other guided the beaſt by a cord faſtened to her horns: the other man, who was behind, ſteered with a little oar, by means of which, he kept at the ſame time the balance. The ſame day, he likewiſe ſaw ſome loaded camels croſſing the river. A man ſwimming before, held the bridle of the firſt camel in his mouth; the ſecond camel was faſtened to the tail of the firſt, and the third to the tail of the

ſecond,

ſecond, while another man brought up the rear, and took care that the ſecond and third camels ſhould follow in a row.

Two days after they arrived at Deir or Derri, which is ſituated on the eaſtern ſhore of the Nile, pretty near the place where the river begins to direct its courſe toward the weſt. The news of their arrival had gone before them; for on their faſtening their barque to land, a croud of people were running in order to ſatisfy their curioſity by ſeeing them. Mr. Norden being told that the Schorbatſchie was returned, and had aſſembled other princes at his houſe, immediately waited on him, attended by one of the prieſts, who underſtood the language, and the Jew valet. They found theſe petty princes in a grand divan, and were received with much civility. Baram caſhif ſat as preſident, and, after the firſt compliments, let Mr. Norden know, that they had been conſulting together about him; and as they intended to promote his voyage, they had thought it was beſt for him to ſtay at Derri till the arrival of the new caſhif, when they ſhould go to war with a people that dwelt in the neighbourhood of the ſecond cataract; and as they ſhould lead an army of 500 men, he would travel in good company, and with the utmoſt ſafety. The whole divan teſtified their being of the ſame ſentiments: but Mr. Norden, perceiving that a plot was laid for him, anſwered, That he and thoſe with him preferred continuing their voyage upon the Nile in the barque they had hired; but that, however, they would conſider on the offer which had been made them. Baram caſhif being then informed that Mr. Norden deſired to have a private conference with him, he conſented, and appointed the hour. On which our traveller roſe up, ſaluted the divan, and returned to the barque, in order to conſult with his companions in the voyage, on the meaſures moſt prudent to be taken.

The propoſal of the divan, joined to what they had been told at Aſſouan, made every one think it would be madneſs to go any farther; and that it was neceſſary to turn back as ſoon as poſſible. At the hour appointed Mr. Norden waited upon Baram caſhif, and informed him, that there were none of them in a condition to bear ſo long a journey by land, and that they begged of him, as a favour, that he would oblige the commander of the barque to convey them to the ſecond cataract. He anſwered, that the barque was his; that if his ſervant had engaged to carry them farther, he had exceeded his orders: that beſide, the water of the Nile was too ſhallow to render it poſſible to go up the Nile as far as the cataract; that they would be forced to ſtop ſomewhere upon the way with his barque, which would be a great loſs to him. Mr. Norden replied, "Since it is not poſſible to advance by water, and on the other hand we are unable to go by land, we have no other meaſure to take but to return back." "You may, he replied, but it ſhall not be with my barque. I want it; and you muſt take your things out of it as ſoon as poſſible."

Mr. Norden could not now doubt of the bad deſigns formed againſt him. There was then no other barque at Derri, and even if there had been one, nobody would have dared to carry him in it without the permiſſion of this man, who was a real tyrant. Mr. Norden therefore, by means of the Jew and the prieſt, offered him all the advantages he could hope for in letting the barque, and after many difficulties the bargain was made: the man who commanded it was called, and they all ſwore, holding their hands on their beards, to ſtand to the agreement. Baram caſhif was ſo ſatisfied with it, that he made Mr. Norden a preſent of two new zagaies, or darts, and the pizzle of a young elephant, which he ſaid he had carried above ten years; and on his returning to the barque,

barque, he ſent after him a goat, and a baſket of dates.

Mr. Norden now ſent him a preſent of tobacco, ſtrong liquors, and other things; but his affairs had already taken a different turn: the Schorbatſchie had heard of the agreement, and being apprehenſive of loſing, by the departure of the boat, all the advantages he had expected, he talked with Baram caſhif, and made him change his ſentiments. He therefore rejected the preſent, ſaying they had made a fool of him, and that he muſt have things of greater value.

The Jew returning with this report, they could ſcarce give credit to what he ſaid; they, however, commiſſioned the father to wait on him again. Baram caſhif gave him a very cold reception; told him a thouſand fooliſh things; and the prieſt obſerving, that he ought to conſider they were under the protection of the grand ſignior, he anſwered in a ſeeming rage, "I laugh at the horns of the grand ſignior; I am here grand ſignior myſelf, and will teach you to reſpect me as you ought. I know already what ſort of people you are, added he. I have conſulted my cup, and have found by it, that you are thoſe of whom one of our prophets has ſaid, There would come Franks in diſguiſe, who by little preſents, and by a ſoothing and inſinuating behaviour, would paſs every where; examine the ſtate of the country; go to make a report of it, and afterward returning with a great number of Franks, conquer and exterminate us all. But I will take care of that: you muſt quit the barque without delay."

The father having at his return repeated this diſcourſe, it was reſolved not to quit the barque but with life. However, early the next morning Mr. Norden waited on Baram, accompanied by the prieſt, who ſpoke the language, and by the Jew. The caſhif ſoon appeared, repeated his accuſtomed cant, and offered to conduct them to the cataract: but on their letting him know that they had no mind to go thither,

thither, he demanded large preſents. Upon this Mr. Norden aſked him by what right he formed ſuch pretenſions; and what he meant by playing thus with his oath, and breaking the bargain he had made? Enraged at theſe reproaches, he ſwore that he would make them know who he was, and threatened to take away their lives. To which Mr. Norden anſwered, that they ſhould be able to take their meaſures; and quitting him without taking leave, they went immediately to the ſcorbatſchie.

This officer, who was as great a villain as the other, treated them with much the ſame language. On which Mr. Norden roſe up, and raiſing his voice, cried, "Tell him, if they have taken their reſolution, we have taken ours, and will wait the iſſue with our weapon in our hands." Upon this he went to the door, and the father and the Jew having interpreted what he ſaid, followed him cloſely.

As they were croſſing the market-place, in order to haſten to the barque, Baram caſhif, who was there, ſent for Mr. Norden, and being then in his good humour, made him ſit down by him; and ſaluting him, ſaid, he muſt cloath him like an emir, and make him other preſents, which he mentioned. Mr. Norden promiſed to content him, provided he would immediately give orders for their departure; and the bargain ſeemed to be again concluded. As no agreement was yet made with the ſcorbatſchie, Mr. Norden propoſed to return to him; but the caſhif deſired that the others might be ſent, and that he would ſtay with him till they came back.

This being agreed to, they were no ſooner alone, than the caſhif ordered ſome dates and water to be brought; and treating Mr. Norden with great civility, made him underſtand that he ſhould give him ſome of his ſhirts, with ſome coffee, rice, &c. This he promiſed by ſigns, and in broken Arabic. The caſhif, filled with joy, renewed his careſſes; but it was viſible they were owing to his avarice. Both the

Arabs

Arabs and the Turks are accuſtomed to put what they eſteem moſt valuable in the folds of their turbant, and thoſe of their ſcarf; and Baram caſhif wanting to know whether he did not carry ſomething valuable about him, began with filling his pockets with dates, and then putting ſome into his ſcarf and turbant, took care to ſearch at the ſame time whether he could not find any thing in them: but Mr. Norden had wiſely taken every thing out before he left the barque, ſo that he loſt both his labour and the dates.

In the mean while, the prieſt and the Jew returned, without being able to prevail on the ſchorbatſchie; on which Baram caſhif told Mr. Norden, that if he would ſtay with him and let the others go, he would treat him as his own brother. But that gentleman, after thanking him for his offer, entreated him to finiſh the affair, and give orders for his departure. To this he conſented; and taking them to his houſe, made freſh propoſals; and it was agreed, that he ſhould have Mr. Norden's ſuit of cloaths, a pair of piſtols, ſome powder and ball, and fifteen ſevillans: that the ſame ſum ſhould be given to the ſchorbatſchie; that beſide, the caſhif ſhould receive 35 ſevillans for the hire of the barque, 6 ſevillans ſhould be given to the man who was to command it, and 3 to the ſailors. On theſe conditions they were to ſail in the night, that they might do it with the greater ſafety. The caſhif then told them, he would go and make the ſchorbatſchie hearken to reaſon, and afterward come to the barque to ſee the preſents deſigned him.

Our travellers now haſted to the barque, where they immediately cauſed every thing they had bargained for to be taken out of their cheſts, to prevent their being obliged to open them in the preſence of the caſhif; taking care to conceal all their houſhold utenſils, with a thouſand uſeful trifles, and to expoſe nothing to the ſight but weapons, of which they had a pretty good ſtock.

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In about an hour Baram caſhif arrived, and ordering every body on the bank of the Nile to retire, entered the bark; and having ſeen his preſent, appeared well ſatisfied. He deſired that it might be concealed from the ſchorbatſchie, who was coming, and kept till it grew dark, when he would ſend one of his ſlaves for it. But the ſchorbatſchie, on his arrival, appeared diſſatisfied with the bargain; and refuſing to accept of a piece of common red cloth, ſufficient to make him a ſuit of cloaths, retired diſcontented. Baram caſhif, however, bid them fear nothing, for he would ſtand to his agreement. Who would not have thought that he now acted ſincerely? eſpecially as the man who had the care of the boat, came, and ſaid he had received orders from his maſter to ſail, and for that purpoſe had put freſh merchandizes on board. Yet at night no ſlave came for the preſent, and this rendering Mr. Norden uneaſy, he ſent the Jew and the aga's brother to ſee what occaſioned this delay: but after ſtaying till paſt midnight, they returned with the melancholy news, that the caſhif ſwore to deſtroy them; and talked of having cheſts of gold before he would ſuffer them to eſcape.

The effendi then came to the barque, and told them, he was extremely concerned at the ſad circumſtances in which he ſaw them. "You have to do with devils, and not men, ſaid he. I have the unhappineſs to be obliged to live with them. I maintain myſelf in my poſt, becauſe I can write, which they cannot do themſelves: but I abhor the manner in which they treat ſtrangers, whence no barque any longer comes here. I know not what it is that reſtrains them with reſpect to you: but before your arrival it was debated in the divan, whether they ſhould get rid of you immediately, and in what manner they ſhould ſet about it. After great diſputes, it was agreed to conduct you into the deſarts, under the pretence of accompanying you to the cataract. What they would have done with you when there, the prophet

phet only knows: but all they ſaid about the war were lies, intended to make you fall into the ſnare. Believe me, you have to do with the greateſt villain on earth. He has killed nine men with his own hand, who were his friends, and ſome of the moſt powerful men of the country. It is this that has rendered him ſo formidable: he ſupports his power by the preſents he makes to ſome, out of what he plunders from others. He might be really a caſhif, did he but dare to go to Tſchirche, to aſk for the caffetan; but he is deterred by the complaints often carried thither againſt him: thus he rather chuſes to ſend thither ſome ſilly young fellow, in whoſe name he governs. Beſide, added the effendi, he is drunk every night; —he then reſembles a madman—he lies with his own daughters.—In ſhort, he is the vileſt wretch I ever knew."

Thoſe in the barque heard this dreadful character without anſwering a word; and only aſked his advice, which he was unable to give them. In this uncertainty he left them, and they continued in it the whole night.

At break of day, a ſlave from the caſhif came to tell the commander of the barque, that he muſt throw all the baggage of the Franks on ſhore, and oblige them to quit the veſſel: but they immediately informed him, in the preſence of the ſlave, that he ſhould not touch any thing that belonged to them; that they were reſolved not to quit the barque, but with life, and that the firſt perſon who ſhould attempt to force them out, ſhould be laid dead on the ſpot. They promiſed, however, to talk with the caſhif; and Mr. Norden had the courage to go immediately to his houſe, attended by the interpreters.

They were received with great coldneſs; and on their mentioning the ſecond agreement, he flew into a rage, crying, "Get you gone, get you gone." They did not ſtay to have this brutal compliment repeated; but went to the ſchorbatſchie, to know from him what they had to expect. They arrived at his houſe before

before he was up, and found many people aſſembled there, all of whom were eager to talk to them, and to aſk for ſomething. The prieſt, who was with them, repeated what they ſaid; and their ridiculous requeſts gave them occaſion more than once to laugh. One of their ſaints, who had ſilently ſtood in a corner of the room, at length approached them; and being offended at their good humour, charitably told them, in lingua Franca, which he ſpoke very ill, that they ought not to be ſo merry, ſince it would better ſuit them to weep: for before the day was ended, they would, perhaps, have loſt all their gaiety. But this counſel made no great impreſſion upon them. This man was lately come from Algiers, and was half naked; but his pretended character of being a ſaint, occaſioned his being treated with great veneration.

The ſchorbatſchie at laſt appearing, they wiſhed him a good day, which he coldly returned. Mr. Norden then deſired the interpreter to aſk him, whether they might hope to come to an agreement with him? "Give me, ſaid he, five or ſix purſes, and I will then talk to you. I muſt ſee your cheſts. I will go this day to the barque; you ſhall open them for me, and if they are not filled with gold, you ſhall ſhare with me what they contain." To this Mr. Norden reſolutely replied, That he ſhould not ſee the inſide of his cheſts, nor break them open; but that he might depend upon it, that the perſon to whom he gave the commiſſion would not return to tell him what he had found there. To this menace the ſchorbatſchie gave no anſwer; but after looking earneſtly at Mr. Norden, turned toward his own people, and directed his diſcourſe to them.

They had now heard enough to form a judgment of what they were to expect, and therefore retired in order to return to their barque: but the caſhif being ſitting in grand council in the market-place, and ſeeing them paſs by, called to them; and on their ſtill pro-

proceeding, ſent a ſlave after them, on which they went up to him. He was now no longer the ſame man; he received them with an air of gaiety, and having made them ſit down by his ſide, aſked Mr. Norden why he would not give him a cheſt of gold, ſince he had ſo many? Mr. Norden inſtantly aroſe, in order to go away, without making him any anſwer; but the caſhif taking hold of his cloaths, obliged him to ſit down again, and aſking why he did not anſwer him: he told him, that he was a pitiful fellow, without honour or conſcience, and therefore he would have nothing farther to ſay to him. The interpreter heſitating, Baram perceived it, and ordered him with a ſtern look to tell him all, without omitting a ſingle word; which he having done, Baram, inſtead of being offended, as was expected, ſet up a laugh: and Mr. Norden added, that he had offered him too much already; but if he would let them go immediately, he would not regard what was paſt, and would add ſome little preſents that would be agreeable to him. This the caſhif ſeemed to reliſh: he loaded him with careſſes, and called him his brother; demanded ſome purſes for himſelf, and others for the ſchorbatſchie; and in ſhort formed other pretenſions, to which Mr. Norden made no anſwer: but being preſſed to ſpeak, he told him, that they had no more than was neceſſary for their voyage, and would give him nothing; that it was true he had made him promiſes, but as the caſhif had broke his word, he was diſpenſed with from keeping his word with him; that he ſhould have nothing but by force; and that he was going to the barque to put every thing in order for his reception. The caſhif heard this with patience, and only anſwered, that he had force enough to deſtroy them, was he diſpoſed to do it. "We know it, cried Mr. Norden: we were informed of your evil diſpoſition before we left Aſſouan, and there took the precaution of having the

inſults we might ſuffer here revenged, in caſe we ſhould be unable to revenge ourſelves."

Upon this he aroſe and returned to the barque, with a firm reſolution of quitting it no more. But he had not been there half an hour before the caſhif ſent for the interpreter, on which the Jew went; and ſoon returned with the news, that he begged they would ſend him the preſents that had been agreed upon, and alſo ſome other trifles, on which conditions he promiſed to let them depart immediately, and to accompany them himſelf to a certain diſtance. Though little credit could be given to what he ſaid, the preſents were ſent, and alſo the money for himſelf and the ſchorbatſchie.

About noon the caſhif came to the boat with two bullies, ordered every thing to be got ready for ſailing; when aſking Mr. Norden if he was now ſatisfied with him? he replied, That he could not have thought he would have been ſo honeſt, and that he was at preſent very much inclined in his favour. This was ſaying too much, "Since you are favourably inclined toward me, ſaid he, give me ſomething." They appeared a little reluctant, but he would not give over his demand; and it was neceſſary to part with ſeveral other trifles. The worſt of it was, that he had never done aſking; and no ſooner got one thing, than he wanted another, and would not leave diſputing for it till he got it.

In the mean while they had proceeded a good way, and night coming on, the caſhif landed at Keravaſchie, and ordering his ſupper to be got ready, ate it in the open air at a little diſtance from the barque. In the mean while, a ſervant of one of the prieſts, who had been robbed of a riding-coat, went to make his complaint to the caſhif, who by this time began to grow drunk. He fell into a violent paſſion, roſe up, drew his ſabre, and ſwore that whoever had committed the robbery ſhould forfeit his life. The coat was

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Habit of an Ethiopian in 1581.

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ſoon found, and the ſlave who had ſtole it threw himſelf at his feet to implore his mercy; our travellers alſo entreated for him, and he was happily pardoned: for had Baram killed him, they would have been obliged to pay him for the loſs. This was the leaſt that could have happened from it: they were therefore much concerned at the ſervant's having carried his complaint to the caſhif without their knowledge; but he did not foreſee the conſequence.

Baram caſhif, before he left the barque, had obliged them to pay two ſevillans to each of the bullies he had brought with him. He himſelf had ſqueezed them the whole day, and had left off aſking, only becauſe he ſaw nothing more to aſk for: but now he ſeemed deſirous to return to the charge; and ſent them word that he deſigned to come to the barque to take his leave of them: but the brother of the aga of Aſſouan, who had ſupped with him, prevented it; by repreſenting that he had ſqueezed them ſo much, that they were provoked beyond all patience, and that he would not be anſwerable for his life, if he attempted ſo much as to enter the barque again.

Notwithſtanding the caſhif was drunk, theſe repreſentations had their effect, and he contented himſelf with ſending his wiſhes of a good voyage; but let them know, that he had juſt received intelligence that his ſultana was brought to bed, and deſired they would be ſo good as to make the child a preſent of ſome ſilver baubles. They promiſed to ſend them, but took care not to do it till they were ready to depart. At laſt they found themſelves happily eſcaped out of the hands of this tyrant, and congratulated each other on being quit at ſo cheap a rate. As they had no wind, they had recourſe to their oars, which, with the aſſiſtance of the current, made them advance ſo faſt, that they ſoon loſt ſight of the fire Baram caſhif had kindled in order to warm himſelf.

In this paſſage from Aſſouan to Derri there is the greateſt difficulty in getting proviſions, nothing is to

be found but a few ſheep and goats that are extreamly lean, and the latter good for nothing. Poultry is very ſcarce, and conſequently eggs are not common; with regard to bread, the natives grind no more corn than they want for their own immediate uſe, and the cakes they make of it, are not above half baked. But what is ſtill more diſagreeable, when you purchaſe any thing, its being ſold, delivered, and paid for, does not make a perfect ſale. Mr. Norden's valet had bought a ſheep near Dendour, which one of the natives brought to the barque, in order to ſell it: after much wrangling, he left it for two ſevillans, and went away with the money; but in half an hour's time, returned to demand his ſheep, offering to give back what he had received. Exaſperated at this proceeding, they refuſed to break the bargain; beſide, they wanted the ſheep. But the man being obſtinate, made a terrible outcry, which brought ſo many of his countrymen about him, that to avoid coming to extremities, they complied with his requeſt, on condition of his returning the ſevillans. The comedy did not end here: a moment after he returned with the ſame ſheep, for which he aſked three ſevillans. They would have turned him away; but when he ſaw that they did not want his ſheep, he pretended to oblige them to take it for the price they had given him at firſt. They heſitated at this. At laſt he came to an agreement, and the ſheep continued with them for one ſevillan and ſome meaſures of corn, which was, however, leſs in value than what was given him at firſt.

The people from Aſſouan to Derri not being accuſtomed to croſs the Nile in canoes, have different ways of ſupplying the want of them. Two of theſe have been already mentioned, and Mr. Norden gives a third. They ſit aſtride upon a great piece of wood, placing their cloaths on their heads in the form of a turbant, and then making uſe of their arms as oars, croſs the river without much difficulty. This method

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is in uſe where there are even more crocodiles than here, and yet no accidents happen from it. And thoſe who bathe every day in the Nile make uſe of no precautions againſt that animal.

In ſix days they arrived at Morrada, the port above the cataract, the people, as they paſſed, being every where ſurprized at finding that they were ſtill alive, and at ſeeing that they had eſcaped from Aſſouan.—We return now to Dr. Pococke.]

We left Aſſouan, continues Dr. Pococke, on the 27th of January, but a cold and contrary wind obliged us to lie by about a league below the town. There is ſuch a ſcarcity of fuel in theſe parts, that the natives are obliged to burn either the reeds of Indian wheat, or cow dung dried; the latter is the fuel generally uſed by the poor throughout Egypt. On the 8th of February we arrived at Kept, where I ſtaid two days to view the antiquities. One of the Mahometans, to whom I had a letter to deliver, came to me the laſt day, and took me to ſee ſome things I had not yet obſerved. On our return he conducted me to the boat, and having earneſtly entreated me not to depart till I had heard farther from him, ſome time after very kindly ſent me a preſent of a kid, and two baſkets of bread.

On the 11th we arrived at the port of Badjoura, and went to the convent of Furſhout, after which I waited on the great ſheik, whom I found ſitting with a Mahometan prieſt, and eating beans boiled in the ſhells. I delivered him my letter from the ſheik of Etfou, and he aſked me, ſmiling, whether the people attempted to detain us, and if they tore my book; adding, "they thought you were in ſearch of treaſures."

On the 12th we arrived at Girge, and went to the convent. The bey was encamped to the ſouth of the city; but when I went to the camp, he was at his haram in town with his ladies; but he ſoon came on horſeback, attended by about eight ſlaves; and on

his arrival, the muſic played in the camp for about a quarter of an hour. I went to his magnificent tent, and found him ſitting on a ſopha in the corner, on the right hand as one enters. He was a perſon of a fine countenance, with a graceful ſmile; but when he pleaſed he could aſſume a ſtern and majeſtic look; and I thought his manner more nearly reſembled that of our great men in Europe, than any I had ſeen in this part of the world. I delivered him a letter from Oſman Bey; and my ſervant placed my preſent before him, conſiſting of a dozen boxes of French prunellas, and a fine covered glaſs vaſe for ſherbet. He gave me a very civil reception, deſired me to ſit, and ordered coffee. On my requeſting the favour of ſome letters to the governors under him, he enquired where we had been, and ſmiling, aſked if I had found any treaſures. I then went to the ſecretary's tent, where the letters being written, I returned with them to the bey, and he put his ſeal to them.

We then proceeded to El-Berbi, where, as I have already ſaid, was a temple, and this place I ſuppoſe to have been the ancient Abydus. On my returning to the boat, in order to depart, I was informed they had taken away the oars, demanding a duty of about fifteen ſhillings: but on my ſending to the governor, I found that they had aſked for three times as much as their due. On the 14th we arrived at Akmim, where I went to the convent, and afterward waited on the prince, who gave me ſome letters I wanted on the way to Cairo; and on the 17th landed at Raigny, where the religious ſheik of the famous ſerpent Heredy was at the ſide of the river to receive us. I carried the prince of Akmim's letter to the ſheik of the village, who entertained us with a grand collation, and went with us to the grotto of the ſerpent. We aſcended between the rocky mountains for about half a mile, and coming to a place where the valley opens wider, ſaw a building like a ſheik's burial place, in which

which is a large cleft in the rock, out of which the ſerpent is ſaid to come *.

On the 20th we came to Meloui, where I waited on the Sardar with a preſent of Engliſh cutlery ware, and ſome other things. He gave me a very obliging reception, and ſaid he would either go with me himſelf to ſee the temple of Archemounain, to have half the treaſures I found, or he would ſend his ſecretary. The next day I went to the town, when the cavalcade of the ſardar going toward Archemounain, with the caia, attended by a great number of people, with kettle-drums and other muſic, I followed, riding on a very indifferent aſs. Having viewed the temple in company with the ſecretary, I returned to the caia, whoſe carpet and cuſhions were laid on an eminence, on which we ſat, with the ſtandard by him, that is carried before him when he goes out in this manner. I ſat down by his ſide, and coffee was brought. After this refreſhment, I returned to the boat.

On the 24th we proceeded forward, and the next day approached two villages, Sheik Faddle on the eaſt, and Benimſar on the weſt. Theſe villages had a diſpute about an iſland ſituated between them, and applying to a great bey, to decide the difference, he not being willing to diſoblige either of them, bid them fight it out. This happening to be the day of battle, we heard the firing of guns, and after that a noiſe and ſhouting, as if for a victory. Soon after we perceived people throwing themſelves into the water from many parts of the iſland, and ſwimming to the eaſt, while others followed, firing at them or pelting them with ſtones. We plainly ſaw that we were now in the midſt of a battle, and that it was too late to retire; we therefore prepared our arms to defend ourſelves, in caſe we ſhould be attacked. Obſerving that the chief fire was from the eaſtern ſide, the battle being on the weſt, where they were engaged, we were

* See a particular account of this ſerpent, p. 180. ante.

determined to go on the eaſt, under the cover of their fire. Great numbers we obſerved ſwimming over to the eaſt with their clothes and pikes in their hands; and one of them laying hold on our boat, to reſt himſelf, we were afraid the people on the weſt ſide would fire on us, for protecting their enemies; for the weſtern people had gained the victory, and moſt of them having retired from the iſland, diſplayed their ſtandard on the other ſide. The women on the eaſt now came to the bank of the river to look for their huſbands, clapping their hands, and beating their breaſts. Mean while the village of Sheik Faddle on the eaſt manned a boat, put it out into the river, and firing at the other ſide, the fire was returned. We were in great danger in paſſing by this boat. But we were no ſooner below the village, than we judged we were ſafe; however, going out to ſee what paſſed, I perceived a ball, which was doubtleſs fired at us, fall into the water, only three or four yards from the boat. Thus I ſaw this engagement, which perhaps was not much inferior to ſome of the little battles of the Greeks, deſcribed by Thucydides with ſuch pomp and elegance.

On the 26th I went aſhore at Beneſuief, and afterward paſſed by Bouche, which I ſuppoſe to be Ptolemais. To this place people uſually come in order to go to the monaſteries of St. Anthony and St. Paul, in the deſarts near the Red Sea; the former being the founder of the monaſtic, and the latter of the hermits life. The convent of St. Anthony is a large encloſure, the entrance of which is by a window, as at mount Sinai: there are a great number of palm, olive, and other trees within the encloſure; and the monks have every thing within themſelves, and particularly a tower for a ſtorehouſe defended by a bridge, as a ſecurity in caſe the Arabs ſhould break in upon them. On my leaving Bouche, we ſtill proceeded down the river, and on the 27th of February reached

Old Cairo, having ſpent exactly three months in going above the cataract, and down again.

The river Nile, on which I ſpent ſo much time, in ſearch of other curioſities, may itſelf be conſidered as one of the greateſt curioſities in Egypt. The north winds beginning to blow about the latter end of May, drive the clouds formed by the vapours of the Mediterranean ſouthward as far as the mountains of Ethiopia, which ſtopping their courſe, they condenſe, and fall in violent rains. The ſame wind alſo drives in the water from the ſea, and keeps back that in the river in ſuch a manner as to raiſe the waters above. The Egyptians, and eſpecially the Coptis, are fond of an opinion that the Nile begins to riſe every year on the ſame day; and indeed it generally begins on the 18th or 19th of June. By accounts of its riſe for three years, I find it roſe the firſt ſix days from two to five inches every day; for the twelve next days, from five to ten inches, and thus continues riſing till it arrives at the height of 16 pikes, or cubits, when the canal of Cairo is cut: after this it continues riſing ſix weeks longer; but then the riſe is only from three to five inches a day; for ſpreading over the land, and entering the canals, though more water may deſcend than before, yet its riſe is not ſo great; for after that canal is opened, the others are alſo opened at fixed times, and thoſe that water the lower grounds, the laſt. Theſe canals are carried along the higheſt parts of the country, that the water may from them be conveyed to all the lower parts. It is remarkable that all other rivers, being ſupplied from rivulets, the ground is loweſt near the banks: but as no water falls into the Nile in its paſſage through this country; and as it is neceſſary that this river ſhould overflow the land, it appears that the country of Egypt is lower at a diſtance from the Nile, than it is near it. In moſt parts it appears to have a gradual deſcent from the Nile to the foot of the hills, that may be ſaid to begin at thoſe ſandy parts, a mile or two diſtant from

them, which being gentle aſcents, they are never overflowed.

The plentiful riſing of the Nile is the bleſſing of Egypt. When it begins to riſe, the plague begins to ſtop; and the benefit of the inundation is in proportion to the height to which the water riſes. Eighteen pikes or cubits is eſteemed but an indifferent Nile, 20 is middling, and 22 is a good Nile, beyond which it ſeldom riſes.

[The authors who have given deſcriptions of Egypt, contented with ſaying that the fertility of the country is ſolely derived from the annual inundation of the Nile, have by their ſilence given occaſion to think, that Egypt is a paradiſe on earth, where they have no need of plowing the ground, or ſowing it, all being produced, as it were, ſpontaneouſly after the draining of the waters: but they are greatly miſtaken; and I dare aſſert from what I have ſeen, that there is ſcarcely a country where the land has greater need of culture than in Egypt.]

Where the land lies higher than the inundation riſes, the people are forced by neceſſity to have various methods of raiſing the water by wheels turned by oxen.

There are no ſhell-fiſh in the Nile, except a kind of muſcle in the canal near Faiume, nor perhaps any ſort of fiſh that are in the rivers of Europe, except eels and mullets; which laſt, with ſome others, at certain ſeaſons come from the ſea. It is generally obſerved, that the crocodile has no tongue; but he has a fleſhy ſubſtance reſembling one, fixed all along to the lower jaw, which may ſerve to turn his meat. He has two long teeth at the end of his lower jaw, anſwering to which are two holes above to receive them. The upper jaw is moveable. Theſe animals are very quick ſighted; for on my making a circuit to come behind them, I always obſerved they began to move gently into the water, as ſoon as I came in ſight of them; there being a kind of chan-

nel

nel in the head behind each eye, by which the view of objects are conveyed to them from behind. They make a hole about two feet deep in the ſand, above the water, in which they lay their eggs and cover them over, often going to the place, and taking care of their young; which, when hatched, immediately run into the water. They lay about fifty eggs, nearly of the ſize of thoſe of a gooſe, which are 25 or 30 days in hatching. The people ſearch for the eggs with an iron pike, in order to deſtroy them: but I could get no account in Upper Egypt of the ichneumon's deſtroying them, or of his entering by the mouth of the crocodile into his bowels, and killing him. When the crocodile is on land he is always ſeen on the low banks of ſandy iſlands near the water, with his head toward it; and if he is diſturbed, he walks ſlowly in, and diſappears by degrees. The people ſay they cannot take a man ſwimming in the water; but if a man or beaſt ſtands by the river, they at once jump out of the water, and ſeize him with their fore paws: but if the diſtance be too great, they make a ſpring, and beat down their prey with their tails. The moſt common way of killing them is, I believe, by ſhooting them in their bellies, where their ſkin is ſoft, and not like their backs, armed with ſcales. The natives ſay, that they make ſome animal cry at a diſtance, and when a crocodile comes out, they thruſt a ſpear to which a rope is tied, into his body; then letting him retire into the water to ſpend himſelf, they afterward drag him out, run a pole into his mouth, and leaping upon his back, tie his jaws together.

Egypt extending on both the banks of the Nile is but of a ſmall breadth, without reckoning the windings of the river. The climate is very hot in ſummer, from the ſandy ſoil, and its ſituation between two ranges of mountains; and even in winter the ſun ſhines with great heat in the middle of the day, though the nights and mornings are very cold. In

Upper

Upper Egypt they have ſometimes a little rain; but I was informed that it had been known to rain but twice very hard for about half an hour in eight years; though it rained much toward Akmim when I was in thoſe parts. The weſt and the north-weſt winds are thoſe that bring the rain. The ſouth-eaſt wind is ſometimes ſo exceſſively hot as to reſemble the air of an oven; and people are forced to retire from it into their vaults, where the beſt defence againſt it, is to ſhut themſelves cloſe up. This wind generally begins about the middle of March, and continues till May. The north, anciently called the Eteſian wind, begins to blow in May, refreſhes the air, and renders the heats of ſummer ſupportable, bringing with it health and happineſs.

Egypt naturally produces few vegetables, the heat and inundations deſtroying moſt of the tender plants; but where the Nile has overflowed, and the land is plowed and ſown, it yields a great increaſe. Egypt, which was formerly the granary of the Roman empire, ſtill produces conſiderable quantities of corn and fruits. Upper Egypt ſupplies moſt part of Europe with ſenna; and in the ſandy grounds coloquintida grows wild. But as Egypt has no graſs, they ſupply its place by ſowing the land with clover, without plowing.

Egypt ſeems to have few or no trees that have not been tranſplanted from other countries. Thoſe in the gardens are doubtleſs exotics, as the caſſia, oranges, lemons, apricots, pomegranates, a delicate fruit called the moſeh, and the cous or cream-tree; the cotton-tree alſo flouriſhes here.

There are no great variety of four-footed beaſts in Egypt. The cows are very large and red, with ſhort horns; the natives make uſe of their oxen to turn the wheels with which they draw water, and to plough the land. They have alſo large buffaloes, which are ſo impatient of heat, that they will ſtand in the water, with only their noſes out to breathe; and when they

have

have not this convenience, will lie all day, like ſwine, wallowing in mud and water. As to the beaſts of burthen, it has been often obſerved how ſurpriſingly the camel is fitted for travelling in hot countries, where they will go eight days without water. Of this I have been a witneſs. They can live on ſuch little ſhrubs as theſe deſarts produce, without graſs, and are ſatisfied with very little corn, which travellers commonly carry ground into meal, and tempering it with water, cram them with large balls. They travel about two miles, or two miles and a half in an hour, and I have rode on them 16 hours without ſtopping. A ſmaller ſort, called hayjin, pace and gallop very ſwiftly; and it is ſaid they will carry a perſon 100 miles in a day. The fleſhy foot of the camel is admirably fitted for travelling on the hot ſands, which would deſtroy the hoof. The Arabs do not kill the camel for food; but the Turks eat the fleſh of the young ones as a moſt delicate diſh; but will not permit it to be eaten by Chriſtians, probably that the breed may not be deſtroyed.

The horſes, eſpecially thoſe of Upper Egypt, are very fine, but their necks are too ſhort. They walk well, never trot, and gallop with great ſpeed, turn ſhort, ſtop in a moment, and are extreamly tractable; but are only fit to walk in travelling, and cannot perform long journies. In the heat of ſummer, when there is no graſs, they are fed with chopped ſtraw. When they go in proceſſion, their trappings are exceeding fine, and ornamented with ſilver, or ſilver gilt. In Cairo all but the great ride on aſſes: theſe are a fine large breed, and there are ſaid to be 40,000 of them in that city.

Antelopes are common about Alexandria, and in other places; they have longer horns, and are more beautiful than in other countries. The foxes and hares are of a light colour; but the latter are not very common. The tyger, and the dubber, or hyæna,

hyæna, are very rare; however, there are ſome near Alexandria.

Among the winged tribe the oſtrich deſerves the preference. It is called in Arabic ter gimel, or the camel bird; becauſe in its head, neck, and walk, it reſembles a camel. This bird is common on the mountains ſouth-weſt of Alexandria: its fat is ſold by the Arabs, and uſed as an ointment for all cold tumours, the palſy and the rheumatiſm. There is here a kind of large domeſtic hawk of a brown colour, with a very fine eye: theſe frequent the tops of houſes; and one may ſee the pigeons and theſe hawks ſtanding cloſe together; but though they are not birds of prey, they eat fleſh where they find it. The natives never kill them, and as well as their anceſtors, ſeem to have a veneration both for theſe birds and for cats. On the iſlands in the Nile I ſaw great numbers of the ibis, which was held in great veneration by the ancient Egyptians, becauſe theſe birds, it is ſaid, delivered the country from multitudes of ſerpents, that bred in the ground after the Nile retired. They reſemble the crane, are of a greyiſh colour with the wings and tail black.

The natives of Egypt are now a very indolent people, who delight in ſitting ſtill and in hearing tales: indeed they appear to have been always more fit for a quiet, than an active life; this may be in a great meaſure owing to the heat of the country, by which they are enervated. They are alſo miſchievous and envious, which keeps them from uniting and ſetting up for themſelves. The Mahometan inhabitants are either original natives, who live in the villages, or of the Arab race. The latter are divided into thoſe who are alſo ſettled in the villages, and are generally an honeſt people, and thoſe who live under tents; theſe laſt are called Bedoui, and chiefly ſubſiſt on the cattle they graze, which are principally camels and goats, that feed on ſmall ſhrubs. The Turks, who are thus named

named to diſtinguiſh them from the natives of the country, and the Arabs, are thoſe ſent by the grand ſignior, and the ſlaves. The governing party is taken from among them and their deſcendants. Theſe are the moſt covetous of money, and moſt deſirous of power: they diſtinguiſh themſelves from the others by what is ſtrictly the Turkiſh dreſs.

Many of the children in the country go naked all the year round, as almoſt all of them do in ſummer. The moſt ſimple dreſs in Egypt probably reſembles the primitive manner of cloathing, and has ſomething like that of the ancient Egyptians, who were clad in linen, with a woollen garment over it. They wear a long ſhirt with wide ſleeves, commonly tied about the middle. Over this the common people have a brown woollen ſhirt, and thoſe of ſuperior rank, a long cloth coat, and then a long blue ſhirt: but in the dreſs of ceremony they wear inſtead of a blue, a white ſhirt, which in Upper Egypt they put on upon feſtival days, and to pay great viſits; in the lower parts they uſe a garment of the ſame form of black woollen, which is ſometimes left open before; and perſons of rank have them of cloth and furred. Moſt of them wear under all a pair of linen drawers; but do not put the ſhirt into them.

It is almoſt a general cuſtom of the native Arabs and Mahometans to wear a white or brown blanket, and in ſummer a blue and white cotton ſheet: this the Chriſtians alſo conſtantly uſe in the country, wrapping it round their bodies, over the left ſhoulder, and under the right arm, which is left free. I particularly obſerved that about Faiume, young people, and the poorer ſort wore no other covering.

The Chriſtians of the country, with the janizaries, the Arabs, and Egyptians, wear ſlippers of red leather, while thoſe of the Jews are blue. Within doors the Turks and Chriſtians in the city, out of frugality, wear a kind of wooden clogs, ſome of which are made very fine. In theſe countries people are very much diſtinguiſhed

diſtinguiſhed by the dreſs of their head and their feet; they are fined if they do not follow the cuſtom; and none but foreign Chriſtians are allowed to wear yellow ſlippers.

The dreſs of the women is not much unlike that of the men, only their drawers, and moſt of their other garments are of ſilk: all but their outer dreſs are ſhorter than the mens, and their ſleeves hang down very low. They have a white woollen ſkull cap; their heads are beſide dreſſed with an embroidered handkerchief, and their hair platted round it. They have a large black veil that comes over all, and ſomething of gauze that covers the face; for as it is eſteemed a great indecency to ſhew the whole face, they generally cover the mouth and one eye, if not the whole. The ordinary women wear a large blue linen or cotton garment, like a ſurplice; and before their faces hang a kind of bib, joined to their headdreſs, by a tape over the noſe; the ſpace between being only for the eyes: this gives them a very odd appearance. The women among the vulgar, eſpecially the blacks, alſo wear rings in their noſes, ornamented with glaſs beads. They have large ear-rings, three inches in diameter, that come round the ear, and are adorned with ſtones. They alſo wear ſtone-rings on their fingers: thoſe of the ordinary people are of lead; but the better ſort have them of gold. Their bracelets are commonly of wire; but ſome are of gold finely jointed; but there are ſome of plain iron or braſs. The vulgar women paint their lips, and the tip of their chin with blue; and thoſe of ſuperior rank paint their nails and feet yellow, and their eye-lids black.

The Egyptians are but an ill-looking people; many of them are fair when young; but the ſun afterward renders them ſwarthy. They are very dirty and ſlovenly, eſpecially the Coptis; and as table linen is ſeldom or never uſed by the Egyptians, the Arabs and the Coptis, I have obſerved the latter, after waſhing

waſhing their hands when they have eaten, wipe them with the great ſleeves of their ſhirts. Both the Turks and Egyptians are very frugal in their manner of living: the latter ſeldom eat meat, and the tables of the great men are of little expence to them, conſidering the number of their attendants, in which they are very extravagant. It is common for them to have fifty or ſixty ſlaves, and a great number of other ſervants and dependants; the cloathing of their ſlaves is however a great expence, as is alſo their keeping many horſes; it being common for them to have from 50 to 200.

None but people of the middle rank reſort to coffee-houſes. Some of theſe have muſic at certain hours of the day; and in others a man tells ſome hiſtory or a ſort of Arabian tale, with a very good grace. Tradeſmen often ſend to have their proviſions brought to coffee-houſes; and thoſe who have nothing to do paſs whole days in them.

As to the religion of Egypt, the Coptic is that of the native Chriſtians of the country. The Greeks are very numerous at Cairo and in Dalmatia; but there are not many in Roſetto, Alexandria, and the other parts of Egypt, except a few merchants in the principal towns. There are but very few Armenians at Cairo, though they have a church in that city.

The Chriſtian religion would be ſtill at a lower ebb, did not the people find it convenient to have Copti ſtewards of their eſtates, who are well acquainted with all affairs, and are very expert at keeping accounts, which they do in a ſort of Coptic characters underſtood by nobody elſe. Theſe are the protectors of the Chriſtians in every village. The Coptis, however, ſeem to be the moſt irreverent and careleſs in their devotions of all the Eaſterns. They ſpend the night before Sundays and feſtivals in their churches, and paſs their holydays in ſauntring about; ſitting under their walls in winter, and under ſhady trees in ſummer. They ſeem to think that all religion conſiſts

ſiſts in repeating their long ſervices, and in ſtrictly obſerving their numerous faſts. Both the prieſts and people are extreamly ignorant: the former perform the ſervice in the Coptic language by rote, of which they generally underſtand very little; but they have books of their liturgy, with the Arabic interpretation. They abſtain from blood and things ſtrangled; pray for the dead, and proſtrate themſelves before pictures; but have no images except a crucifix.

The Coptis bear an implacable hatred to the Greeks, and have generally as little regard for the Europeans, which in a great meaſure proceeds from the endeavours of thoſe of the Romiſh church to make converts of them. They rarely diſtinguiſh between thoſe of different religions, but include all under the name of Franks.

As the Jews were in times of Paganiſm afraid of drinking wine offered to idols, they ſtill have here all they drink made up by their own people, ſealed up, and ſent to them: this cuſtom they obſerve throughout all the Eaſt. They have 36 ſynagogues in Cairo, and one in Old Cairo. There is a particular ſect among them who live by themſelves, and have a ſeparate ſynagogue. Theſe are the ancient Eſſenes, and have now the name of Charaims: they are diſtinguiſhed by the regard they pay to the five books of Moſes, which they ſtrictly obſerve according to the letter, not receiving any written traditions.

Education in Egypt conſiſts in little more than learning to read and write, which the Coptis generally learn, together with book-keeping: but few of the Arabs and native Mahometans can read, except thoſe bred to the law, or ſome employ. The ſlaves have the beſt education; for they underſtand Arabic and Turkiſh, and often write both: they are alſo well ſkilled in riding, ſhooting, and throwing the dart, which are eſteemed great accompliſhments. The Turks in particular are deeply tinctured with the doctrine of predeſtination, which not only inſpires them with

with courage, but makes them ſhew great magnanimity when thrown from the height of power into the moſt miſerable condition: indeed they behave better in adverſity than in proſperity; though when in high ſtations they aſſume a becoming gravity, and confer a favour with a very gracious countenance: but they are greedy of money; and nothing is to be done with them without a bribe. They fancy that the greateſt villanies are expiated as ſoon as they have waſhed their hands and feet. This is their preparation for prayer. The outward appearance of religion is in faſhion among them. They pray in the moſt public places; and when on a viſit will call for water to waſh their hands and feet, and then perform their devotions: and yet their words paſs for nothing, either in relations, promiſes, or profeſſions of friendſhip. Opium is not ſo much uſed by them as formerly, inſtead of which they drink ſpirituous liquors very plentifully at their meals. But theſe are chiefly the great men and the ſoldiers; for drinking ſtrong liquors would be reckoned ſcandalous in people of buſineſs. The Arabs indeed very rarely drink; and the common people pound the leaves of green hemp, make a ball of it, and ſwallow it, to render them chearful. They have a high opinion of the magic art, and think there is much virtue in charms and taliſmans.

The pooreſt Mahometan thinks himſelf ſuperior to any Chriſtian: yet the Arabs and people of the country behave with civility; they come and ſit about you, and grow troubleſome by being too obſerving, curious, and inquiſitive. The Turks alſo will be very civil, either to get preſents, or to diſcover your deſigns; in which they are very artful. They behave with the greateſt decorum and reſpect to their ſuperiors; and one of great dignity, readily holds the ſtirrup of another who is ſtill greater. The way of ſaluting as they paſs, is ſtretching out the right hand, bringing it to the breaſt, a little inclining the head.

The extraordinary ſalute is kiſſing the hand, and putting it to the head. When they viſit a ſuperior, they kiſs his hand; but if he is greatly ſuperior, they kiſs the hem of his garment. When they take any thing from a ſuperior, or that is ſent by a ſuperior, they kiſs it, and put it to their foreheads; and when they promiſe to ſerve or protect you, they put their hands up to the turbans, as much as to ſay, Be it on our heads.

The entertainments of the Turks and Arabs have been often mentioned; and I ſhall only add here, that an Arab prince will often dine in the ſtreet before his door, and call to all that paſs, and even to beggars, crying in the uſual manner, In the name of God; upon which they ſit down; and when they have done, retire, ſaying, God be praiſed. With ſuch generoſity and hoſpitality they maintain their intereſt: yet the middling people and the Coptis live but meanly.

TRAVELS

THROUGH

BARBARY,

BY

T. SHAW, D. D. and F. R. S.

BARBARY begins on the weſt at Mount Atlas, extending north-eaſtward along the coaſt of the Atlantic Ocean to Cape Spartel; and then bending eaſtward, forms the ſouth coaſt of the Straights of Gibraltar, and afterward the ſouth coaſt of the Mediterranean as far as the city of Alexandria, which is the weſtern boundary of Egypt, where that country joins to Barbary. Both coaſts, whether that waſhed by the Atlantic Ocean, or by the Mediterranean, are extreamly fertile in corn and paſtures; the former being watered by many large and ſmall rivers, which flow from Mount Atlas, and diſcharge themſelves into the ocean; while the other extends itſelf along the declivity of a vaſt range of mountains, ſome of them of a conſiderable height, and ſpread in depth above 40 leagues into the inland country. They are watered by a multitude of rivers, which, after a long courſe, and various windings, through a vaſt variety of pleaſant and fertile vallies, diſcharge themſelves into the Mediterranean.

Barbary was by turns poſſeſſed by the Carthaginians, Romans, Greeks, Saracens, Vandals, Arabs, Moors, and Turks; beſide the various attempts made by the Spaniards, Portugueſe, and other Euro-

pean nations who have formed ſettlements in ſome parts of this coaſt, which ſtretches from eaſt to weſt near 2000 miles in length, and in ſome places 750 in breadth. It was known to the ancients by the name of Mauritania, Numidia, Africa Proper, and Lybia; and is the beſt country in all Africa, except Egypt and the country about the Cape of Good Hope.

Dr. Shaw, who reſided at Algiers for twelve years in quality of chaplain to the Britiſh factory there, has in his account of Barbary, ranged his obſervations under diſtinct heads, without mentioning the time, place, or manner, in which they were made. But as the method of ſurveying theſe countries; the diet and reception of the traveller, with the hardſhips and dangers to which he is expoſed, ought not to be paſſed over in ſilence, he gives the reader in one view, ſuch material circumſtances and obſervations, as might have been diſperſed through his travels.

The reader is therefore to be informed, ſays he, that in the ſeveral maritime towns of Barbary where Britiſh factories are eſtabliſhed, I was entertained with extraordinary marks of generoſity and friendſhip, having the uſe not only of their houſes, but of their horſes, their janizaries and ſervants. In the inland towns and villages there is generally a houſe ſet apart for the reception of ſtrangers, with a proper officer to attend it, where perſons are lodged and entertained for one night, at the expence of the community, in the beſt manner the place will afford: but except at theſe, and the places before mentioned, I met with no houſes of entertainment, through the whole courſe of my travels. The furniſhing ourſelves with tents would not only have been attended with expence and trouble, but would have raiſed the ſuſpicion of the Arabs: if therefore, in the courſe of our travels, we did not fall in with the hovels of the Kabyles, or the encampments of the Arabs, we had nothing to protect us either from the ſcorching heat of the ſun by day, or the cold of the night, unleſs we had the happineſs

pineſs to find a grove of trees, the ſhelf of a rock, or ſometimes by good fortune found a cave. When this happened, which was indeed but ſeldom, our horſes were the greateſt ſufferers: they were, however, our firſt care, and we gathered for them graſs, ſtubble, boughs of trees, and ſuch like provender, before we ſat down to examine what fragments of a former meal were reſerved for ourſelves.

When in travelling in Barbary, we were ſo fortunate as to find an encampment of the Arabs, for we were not fond of viſiting the Kabyles, who are not ſo eaſily managed; we were entertained for one night on free coſt, and furniſhed with a ſufficient quantity of proviſions for ourſelves and our horſes; beſide a bowl of milk, and a baſket of raiſins, dates, figs, or other dried fruit, generouſly preſented to us upon our arrival. The maſter of the tent where we lodged, fetched us, according to the number of our company, either a kid, a goat, a lamb, or ſheep, half of which was immediately boiled by his wife, and ſerved up with cuſcuſu; the reſt was uſually roaſted, and reſerved for our dinner or breakfaſt the next day.

But though the tents of the roving herdſmen may ſhelter us from the weather, they are not without their inconveniencies; for the cold and the dews to which we were every night expoſed in the deſarts of Arabia, are much more ſupportable than the vermin and inſects, which conſtantly moleſted us here: for beſide fleas and lice, which are here in all quarters, the apprehenſions we were under of being bit or ſtung by the viper, the ſcorpion, or the venomous ſpider, rarely fail, in ſome parts of theſe countries, to interrupt the reſt ſo grateful to a weary traveller. Indeed upon ſight of one of theſe venomous creatures, a thaleb or writer, who happened to be one of my ſpahees, after he had muttered a few words, exhorted us all to take courage, as he had made it tame and harmleſs, by his charms and incantations. We are alſo no leſs offended by their kids, calves, and other

young cattle, that are every night tied up in the tents, to prevent their ſucking their dams; for the cords being generally made of looſe ſpun yarn, they were continually breaking looſe and trampling over us.

When we were entertained in a courteous manner, which was not always the caſe, I uſed to give the maſter of the tent a knife, a couple of flints, or a little Engliſh gunpowder, which being much ſtronger than theirs, they highly eſteem, and keep it to ſerve as priming for their fire-arms: and if his wife was obliging in making our cuſcuſu ſavoury and with expedition, ſhe would return a thouſand thanks for a pair of ſciſſars, a large needle, or a ſkean of thread, which are great rarities.

During the exceſſive heats of ſummer, and particularly when we were afraid of meeting with a party of the Arab freebooters, we travelled in the night; which according to their proverb, 'having no eyes,' few of them dare to venture abroad, from their not knowing what dangers and ambuſcades they may fall into. We had then frequent reaſon to call to mind the words of the Pſalmiſt, "Thou makeſt darkneſs that it may be night; wherein all the beaſts of the foreſts do move. The lions roaring after their prey:" the leopards, hyænas, and a variety of other ravenous beaſts calling to and anſwering each other; the different ſexes, by this means, perhaps, finding out, and correſponding with their mates: theſe ſounds awfully broke in upon the ſolitude, and deſtroyed the ideas of the ſafety we ſought by travelling at this ſeaſon.

We did not always take ſtages of the ſame length; for when under the apprehenſion of danger, we travelled through all the by-paths that were known to our conductors, without reſting, ſometimes 12 or 15 hours together: but an ordinary day's journey, excluſive of the time taken up in making obſervations, ſeldom exceeded eight or nine hours. We conſtantly roſe at break of day, and ſetting forward with the ſun, travelled till the middle of the afternoon, when we

we began to look out for the encampments of the Arabs; who, to prevent ſuch parties as ours coming to live upon them, chuſe ſuch places as are leaſt conſpicuous. And indeed, unleſs we diſcovered the ſmoke of their tents, heard the barking of their dogs, or obſerved ſome of their flocks, it was with difficulty we were able to find them, and all our labour was frequently ineffectual. When we came up with them, we were accommodated, as I have already ſaid, for one night, and if in travelling the next day

'——— We chanc'd to find
A new repaſt, or an untaſted ſpring,
We bleſt our ſtars, and thought it luxury.'

ADDISON.

In the Holy Land, and upon the iſthmus between Egypt and the Red Sea, our conductors cannot be too numerous: but in Barbary, where the Arabs are under great ſubjection, I was rarely attended by more than three ſpahees and a ſervant, all of us well armed: though we were ſometime obliged to augment our numbers, particularly when we travelled among the independant Arabs on the frontiers of the neighbouring kingdoms, or when two contiguous clans were at variance: theſe and the freebooters make no ſcruple of plundering and murthering, not only ſtrangers, but one another.

The beſt method to prevent falling into their hands, is for a traveller to be always dreſſed in the habit of the country, or like one of the ſpahees. For the Arabs are jealous and inquiſitive, ſuſpecting every ſtranger to be a ſpy, ſent to take a ſurvey of thoſe lands, which, at one time or other, they are taught to fear will be reſtored to the Chriſtians.

I cannot help here obſerving, that a traveller can ſcarce fail of falling into a ſerious train of thought, when he obſerves ſuch large ſcenes of ruin and deſolation as are ſeen in theſe countries. He is ſtruck

with the ſolitude of the few domes and porticoes that are left ſtanding, which hiſtory tells him were once crouded with inhabitants: where Scyphax and Maſiniſſa, Scipio and Cæſar; where the orthodox Chriſtians and the Arians, the Saracens and the Turks, have in their turns given laws. Every pile, every heap of ruins points out to him the weakneſs and inſtability of all human art and contrivance, reminding him of the many thouſands that lie buried below, now loſt in oblivion, and forgotten to the world.

Two of the moſt conſiderable diſtricts of that part of Africa, which latter ages have diſtinguiſhed by the name of Barbary, are the kingdoms of Algiers, and Tunis. The former is bounded on the north by the Mediterranean Sea; on the eaſt, by the river Zaine, the ancient Tuſca, which ſeparates it from Tunis; on the ſouth, by the Sahara, or deſart; on the weſt, by the village of Twunt and the mountains of Trara, which ſeparate it from Morocco. According to the exacteſt obſervations I could make, I find, its true length from Twunt to Tabarka, to be 460 miles, it extending from 16′ weſt longitude from London, to the river Zaine in 9° 16′ eaſt. To the weſt it is generally about 60 miles broad; and the eaſtern part is no where leſs in breadth than 100 miles. This country is at preſent divided into three provinces, that of Tlemſan to the weſt; the province of Titterie to the ſouth, and of Conſtantina to the eaſt of Algiers. Each of theſe provinces is governed by a bey or viceroy, appointed and removed at pleaſure by the dey of Algiers.

The remarkable chain of hills which geographers ſometimes place between this country and the Sahara, and at others within the dominions of Algiers, I take to be a continuation of mount Atlas, though they are not ſo high as they are repreſented by the ancients: for thoſe parts of them which I have ſeen, are rarely equal to ſome of the moſt lofty mountains in our iſland; and I queſtion whether they are any where ſo high

high as the Alps or the Appenines. If you form the idea of a number of hills, uſually of the perpendicular height of 4, 5, or 600 yards, with an eaſy aſcent, adorned with groves of fruit and foreſt trees, riſing ſucceſſively one behind another, with here and there a rocky precipice, and place upon its ſide or its ſummit, a village of Kabyles, encompaſſed with a mud wall, you will have a juſt and lively idea of one of theſe mountains: and you will have no occaſion to heighten the picture, with the imaginary nocturnal flames, the melodious ſounds, or the laſcivious revels of the fictitious beings attributed to them by the ancients.

Twunt and the mountains of Trara, are the weſtern confines of the province of Tlemſan, as the river Maſaffran, at near 200 miles diſtance, bounds it to the eaſt. This province is almoſt equally diſtributed into mountains and valleys.

At ſome diſtance from cape Hone is the river Tafna, on the weſtern banks of which, almoſt contiguous to the ſea, are the ruins of the ancient Siga, once a royal city of the Numidian kings.

The firſt town on the coaſt of any note, is the city of Warran, commonly called Oran; which is about a mile in circumference, and ſituated on a declivity near the foot of a mountain, on the ſummit of which are two caſtles. Within leſs than half a furlong of this mountain, is another caſtle in a ſituation ſomewhat higher than the two former; but a large vale lying between them, their reſpective ridges are ſo remarkably diſunited, as to form a convenient land mark for mariners. To the ſouth and ſouth-eaſt are two other caſtles erected upon the ſame level with the lower part of the town, but ſeparated from it by a deep winding valley, which may be conſidered as a natural trench to the ſouth ſide of the city. At every opening of this valley we ſee ſuch a confuſed view of precipices, plantations of orange trees, and rills of water trickling down from the rocks, as appears ex-

treamly delightful; for nature rarely diſplays ſuch a variety of proſpects and cool retreats.

Three Roman miles from Oran is Arzew, the ancient Arſenaria. Among the ruins of the ancient city are ſcattered ſeveral capitals, baſes, and ſhafts of columns; a well wrought Corinthian capital of Parian marble ſupports a ſmith's anvil; and in the cadi's houſe I accidentally diſcovered a beautiful Moſaic pavement, through the rents of a ragged carpet ſpread over it. There is here alſo a ſepulchral chamber 15 feet ſquare, built plain without niches or any other ornaments; though on the walls are ſeveral Latin inſcriptions in Roman capitals.

To the ſouthward of Arzew is a large ſpace of ground full of pits, from which the neighbouring people are ſupplied with ſalt. This commodity, from the facility of digging it, and the ſhortneſs of carriage to the adjacent port, would, under any other government, be an invaluable branch of trade, the pits being inexhauſtible.

Theſe ſalt pits take up an area of about ſix miles in compaſs, ſurrounded with mountains. In winter this ſpace appears like a lake; but in ſummer the water is exhaled by the heat of the ſun, and the ſalt left behind cryſtalized.

To the eaſtward is the city of Sherſhell. This town is ſituated amidſt the ruins of a city that was not much inferior to Carthage in extent. Theſe ruins are a proof of its former magnificence: for they abound with fine capitals, columns, capacious ciſterns, and beautiful Moſaic pavements. The water of the river Haſhem, as it is now called, was conveyed thither through a large and noble aqueduct, little inferior to that of Carthage, in the loftineſs and ſtrength of its arches. There are likewiſe two other conduits, brought from the mountains to the ſouth and ſouth-weſt: theſe ſtill ſubſiſt, and as they furniſh Sherſhell with excellent water, while that of the wells is brackiſh, they may juſtly be conſidered as two ineſtimable legacies

legacies left to this place by the ancients. This place, from many circumſtances, evidently appears to have been the Julia Cæſaria of the Romans, which was the ſee of a biſhop.

The country about the city is extreamly fertile, and exceedingly well watered by ſeveral brooks: on the bank of one of them is an old ruined town under a high rocky precipice; and at ſome diſtance near theſe fountains the Algerines have a fortreſs, in which is a garriſon of Moors and Arabs, to prevent the incurſions of the Beni Menaſſer. Certainly nothing can be more entertaining than the variety of proſpects every where to be met with in this delightful country.

Having paſſed the river Gurmoat, which is formed by ſeveral rills of water that fall from the mountain Shenooah, we diſcover a number of ſtone coffins of an oblong figure; and a little farther to the eaſt, under a riſing ground, are the ruins of Tefeſſad, or Tfeſſad, extending two miles along the ſea ſhore. Both at this place, and at Sherſhell, we ſee many arches and walls of brick, of a kind not commonly found in other parts of Barbary, where we may ſuppoſe the work to be Roman. The bricks are of a fine paſte and colour, only two inches and a half thick, but near a foot ſquare.

Tefeſſad is ſituated 13 miles from Sherſhell, and appears to have been the ancient Tapſa, which was the ſee of a biſhop. The coaſt all along from this place to Algiers, in ſome parts for the breadth of two or three leagues together, is either woody or mountainous, by which the fine plains of the Mittijiah behind it, are ſheltered from the northerly blaſts of wind from the ſea.

The Kubber Romeah, or Roman Sepulchre, or as it may likewiſe be rendered, The Sepulchre of the Chriſtian Woman, is ſituated on the mountainous part of the ſea coaſt, ſeven miles from Tefeſſad, and is a ſolid compact edifice; it conſiſts of a very high baſe, on which is formed a kind of pyramid of ſteps.

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This ſtructure, which is built of the fineſt free ſtone, I computed to be 100 feet in height, and the diameter of the baſe 90. The opinion that this ſtructure was erected over a large treaſure, has cauſed ſeveral parts of it to be broken down; however, it is ſtill of a ſufficient height to be a convenient land mark for mariners. This appears to be the monument built by Mela for the royal family of the Numidian kings.

We ſhall now examine the ſouthern parts of this province, and ſhall begin with the city of Tremeſen, or according to the pronunciation of the Moors and Arabs, Tlemſan, or Telemſan. It is ſituated upon a riſing ground below a range of rocky precipices, upon the firſt ridge of which is a long narrow piece of level ground, watered by many ſprings, which uniting their ſtreams, fall in a variety of caſcades in their approach to Tlemſan; the weſtermoſt of theſe rivulets turning a variety of mills. In the city is a large reſervoir of water, conducted thither by a ſubterraneous channel, and from thence the uſual demands of the city are ſupplied.

The ancient Tlemſan was about four miles round; but at preſent there is not above one ſixth part of it remaining. Among theſe ruins we meet with ſeveral ſhafts of pillars, and other fragments of Roman antiquities: and in the walls of an old moſque, I ſaw a number of altars dedicated to the Dii Manes.

Near the river Sinan I was ſhewn the place where Barbaroſſa ſtrewed about his treaſure; his laſt, but fruitleſs effort to retard the purſuit of his enemies.

Between the Shelliff and the ſea, are the baths of Mereega, the Aquæ Calidæ Colonia of the ancients. The largeſt and moſt frequented of theſe baths is a baſon twelve feet ſquare, and four feet deep. Here the water bubbles up with a degree of heat juſt ſupportable, and hence paſſes off to another ſmaller ciſtern uſed by the Jews, who are not allowed to bathe in company with the Mahometans. Both theſe baths were formerly covered with a handſome building;

ing; but they are now expoſed to the weather, and when I ſaw them, were half full of ſtones and rubbiſh. A great concourſe of people are uſually here in the ſpring, the ſeaſon of theſe waters, which are ſuppoſed to remove rheumatic pains, to cure the jaundice, and to alleviate moſt other inveterate ill habits. Higher up the hill is another bath, the water of which being of too intenſe a heat for bathing, is conveyed through a long pipe into another room, where it is made uſe of in an operation of the ſame nature and effect as our pumping.

Between this and the lower baths, are the ruins of a Roman town, equal in ſize to that of El Herba; and at a little diſtance from them, are ſeveral tombs and coffins of ſtone, ſome of which, I was informed, were of an unuſual bigneſs. The late lieutenant of this province aſſured me, that he ſaw a thigh bone belonging to them, near 36 inches in length: but on my being at theſe baths half a year after, I could not receive the leaſt information about it; and the graves and coffins that fell under my obſervation, were only of the uſual dimenſions. However, the people of this and other countries are full of ſtories and traditions of this nature; which, provided theſe ſhould not be human bones, which may really be the caſe, as the Africans are far from being nice and ſkilful obſervers, we may poſſibly account for, from a cuſtom I have ſomewhere read of among the Goths and Vandals, that might paſs over with them into Africa, of interring the horſe with his rider, and the armour of the latter in the ſame grave; and this aſſertion is confirmed by the long ſwords with handles ſhaped like croſſes, often dug up in this country.

Theſe baths are ſurrounded by a ſucceſſion of very rugged hills and deep valleys, each of them in their turn very difficult and dangerous to paſs over. But this fatigue and danger is ſufficiently recompenſed by our being afterward conducted through the rich and delightful plains of Mettijiah, lying beyond them to the

the northward, which are 50 miles long and 20 broad, every where well watered by a number of ſprings and rivulets. Here are many country-ſeats of the principal inhabitants of Algiers, and the farms which ſupply that city with the greateſt part of its proviſions.

The ſouthern province of Algiers, or the province of Titterie, which is bounded to the eaſtward by the river Booberak, is greatly inferior to the weſtern in extent, it being ſcarce 60 miles either in length or breadth. The ſea-coaſt, to the breadth of five or ſix leagues, is chiefly made up of rich champain ground; behind which is a range of rugged mountains that run almoſt in a direct line through a great part of the province; but beyond them are extenſive plains, though none of them are equal to thoſe of Mettijiah.

In this province is Algiers the Warlike, as it is termed by the Turks, the capital of the whole kingdom of the ſame name. This place, which has for ſeveral ages braved the reſentment of the greateſt powers of Chriſtendom, is not above a mile and a half in circumference, though it is ſaid to contain 100,000 Mahometans, of whom not above 30 are renegadoes, 15,000 Jews, and about 2000 Chriſtian ſlaves. It is ſituated on the declivity of a hill facing the north and north-eaſt; the houſes riſing ſo gradually above each other, that there is ſcarcely one in the whole city that has not a view of the ſea. The walls are however weak, and incapable of defence, except where they are ſtrengthened by additional fortifications. The citadel, which is built upon the higheſt part of the city, at the weſtern angle, is of an octogonal figure, and each of the ſides in view has port-holes or embraſures. The ditch, which formerly ſurrounded the city, is almoſt entirely filled up, and is of little conſequence. Such is the ſituation and ſtrength of Algiers on the land ſide; but toward the ſea it is better fortified, and capable of a more obſti-

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nate defence: for the embraſures here have all braſs guns in good order.

The port is of an oblong figure, 130 fathoms long, and 80 broad. Its eaſtern mound, which was formerly an iſland, is well ſecured by ſeveral fortifications. The round caſtle built by the Spaniards while they were maſters of the iſland, and the two remote batteries erected within this century, are ſaid to be bomb proof. However, as none of the fortifications are aſſiſted with either mines or outworks, and as the ſoldiers who are to guard and defend them, cannot be kept up to any regular courſe of duty and attendance, a few reſolute battalions protected by a ſmall ſquadron of ſhips, might ſoon make themſelves maſters of the ſtrongeſt of them.

The naval power of the Algerines has been for ſome years in a declining condition: except their row-boats and brigantines, they had in 1731 only half a dozen ſhips from 36 to 50 guns, and not half that number of brave and experienced captains: they are, however, ſtill able to interrupt the trade of Europe.

There is little within the city that merits the attention of the curious. Upon the tower of the great moſque are ſome imperfect inſcriptions; but the letters, though of a ſufficient bigneſs to be ſeen at a diſtance, are ſo filled up with lime and white-waſh, that I could not particularly diſtinguiſh them.

The hills and valleys round the city, are every where beautified with gardens and country-ſeats, whither the wealthy part of the inhabitants retire during the ſummer. Theſe are little white houſes ſhaded by a variety of fruit-trees and ever-greens: the gardens are well ſtocked with pot herbs, melons, and other fruit; and what is moſt admired in theſe hot climates, each of them, as well as the city, enjoys a great command of excellent water, from the many rivulets and fountains that every where preſent themſelves. From theſe ſources the ſpring water uſed at Algiers

Algiers is brought through a long courſe of pipes and conduits.

Jurjura, the higheſt mountain in Barbary, extends at leaſt eight leagues from the north-eaſt to the ſouth-weſt; and from one end to the other, appears a continued range of naked rocks and precipices, ſecuring by its rugged ſituation, a number of Kabyles from becoming tributary to the Algerines. In the midſt of winter the ridge of this mountain is covered with ſnow; and it is remarkable that the inhabitants of one ſide maintain an hereditary and implacable enmity againſt thoſe of the other; while by common conſent, a little ſnow puts a ſtop to their hoſtilities during that ſeaſon.

I now come to the eaſtern province of Algiers, diſtinguiſhed by the name of the province of Conſtantina, which is nearly equal in extent to the other two, it being 230 miles in length, and about 100 in breadth. The tribute collected here by the viceroy is even much greater than that of the other two; for the bey of the ſouthern province pays annually into the treaſury of Algiers only about 12,000 dollars *, and the bey of the weſtern province 40 or 50,000; while the viceroy of Conſtantina never delivers in leſs than 80, and ſometimes 100,000.

The ſea-coaſt of this province is rocky almoſt through its whole extent. The river Booberack is its weſtern boundary; and at a league's diſtance upon the ſea-coaſt, the town of Dellys is built at the foot of a high mountain, out of the ruins of a large city, probably the Rufucurium of the ancients. Here a great part of the old wall, with other ruins near the ſummit of the mountain, promiſe at a diſtance ſome extraordinary antiquities; and in a wall juſt over the harbour is a ſmall niche with an image placed in it,

* The dollars of Algiers and Tunis uſually paſs for 3 s. 4 d. or 3 s. 6 d. value.

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in the attitude of a Madona; but the features and drapery are defaced.

Paſſing by ſome villages of little conſequence, we came to the port of Boujeiah, called by Strabo the Port of Sarda.

The town of Boujeiah, or Bugia, as it is called by the Europeans, is built upon the ruins of the ancient city, in the ſame manner, and in a like ſituation with Dellys, though of thrice the circuit. A great part of the old wall is ſtill remaining, and carried up to the top of the mountain. Beſide a caſtle, which commands the city, there are two others at the bottom of the mountain for the ſecurity of the port; and upon the walls of one of them are ſtill remaining the marks of the cannon-ball, fired againſt it by Sir William Spragg, in his memorable expedition againſt this place.

Paſſing through ſome inconſiderable villages, and ſeveral rivers, we came to the Sebba Rous, or the Seven Capes, which are a cluſter of ſo many high rugged and barren promontories. Among the eaſtermoſt of theſe capes, the Zhoore, a conſiderable river, diſcharges itſelf into the ſea. The Welled Attyah and the Beni Friganah, two of the principal clans of theſe capes, drink of this river, and do not, like the other Kabyles, live in thatched hovels under the ſhelter of ſome foreſt or mountain; but in caves of the rocks, which they have either dug themſelves, or found made to their hands. Upon the approach of any veſſel, either in the courſe of ſailing, or by diſtreſs of weather, theſe inhoſpitable Kabyles immediately iſſue out of their holes, and covering the cliffs of the ſhore with their multitudes, utter a thouſand execrable wiſhes, that God would deliver it into their hands.

Farther to the ſouth are the ruins of the ancient Hippo, called Hippo Regius, from its being one of the royal cities of the Numidian kings.

Of this city St. Auguſtine was biſhop, and the Moors ſhew a part of the ruins which they pretend to have been his convent.

Among the mountains of the Beni Abbeſs, is a narrow winding defile, which, for near half a mile, extends between precipices that ariſe on each ſide to a great height. At every winding the rock that originally went acroſs it, and ſeparated one valley from another, is cut in the form of a door-caſe ſix or ſeven feet wide, and theſe are called by the Turks The Gates of iron. Few perſons can paſs them without horror; and here a handful of men might defend the paſs againſt a great army. Two leagues to the ſouth-ſouth-eaſt, is another dangerous paſs, called the Acaba, or the Aſcent. This is the reverſe of the former; for here the road extends along a narrow ridge, with precipices and deep vallies on each ſide, and the leaſt deviation from the beaten path, expoſes the paſſenger to the danger of being daſhed to pieces by falling to the bottom. The common road from Algiers to the eaſtward, lies through the above paſs, and over this ridge.

Cirta, or Conſtantina, as it was afterward called, is ſituated 48 miles from the ſea, and was one of the chief, as well as one of the ſtrongeſt cities of Numidia. The greateſt part of it has been built upon a kind of peninſular promontory, inacceſſible on all ſides, except toward the ſouth-weſt. This I computed to be above a mile in circuit, ending to the northward in a perpendicular precipice, at leaſt 100 fathoms deep.

Beſide the general traces of a diverſity of ruins ſcattered all over this place, there are ſtill remaining near the centre of the city, a ſet of ciſterns, which received the water brought thither by an aqueduct: they are about 20 in number, forming an area 50 yards ſquare; but though the aqueduct is in a more ruinous condition than the ciſterns, its ruins ſuffi-

ciently demonſtrate the public ſpirit of the Cirteſians, in erecting a ſtructure that required ſuch an immenſe quantity of materials.

Below the bridge, the river Rummel begins to turn to the northward, and continues that courſe through a ſubterranean paſſage in the rocks, which is in ſeveral places deſignedly laid open, probably for the convenience of drawing up the water. This ſeems to have been an extraordinary proviſion of nature for the admiſſion of this river, which muſt have otherwiſe formed a prodigious lake, and have laid great part of the neighbouring country under water, before it found a paſſage to the ſea. This river falls from its ſubterranean cavity in a large cataract, a quarter of a mile to the eaſtward of a place called Seedy Meemon.

Among the ruins to the ſouth-weſt of the bridge, on the narrow ſlip of land already mentioned, is the greateſt part of a triumphal arch, called The Caſtle of the Giant. At ſome leagues diſtance to the eaſt of Conſtantina, are the Silent or Inchanted Baths, ſituated on a low ground, ſurrounded with mountains. There are here ſeveral ſprings of an intenſe heat, and at a ſmall diſtance, there are others that are comparatively extreamly cold; near which are the ruins of a few houſes, built, perhaps, for the convenience of thoſe who came here for the benefit of the waters. It is remarkable, that beſide the ſtrong ſulphureous ſteams, the heat of the above ſprings is ſo great, as to boil a large piece of mutton very tender in a quarter of an hour, and that the rocky ground over which the water runs, is, for the ſpace of 100 feet, in a manner diſſolved, or rather calcined by it. Theſe rocks being originally ſoft and uniform, the water, by making every way equal impreſſions, leaves them in the ſhape of cones and hemiſpheres, which being ſix feet high, and nearly of the ſame diameter, the Arabs believe to be the tents of their predeceſſors turned into ſtone. But where theſe rocks, beſide their uſual

chalky ſubſtance, alſo contain ſome layers of a harder matter, not ſo eaſily diſſolved, you are entertained with a confuſion of traces and channels, diſtinguiſhed by the Arabs into camels, horſes, and ſheep, with men, women, and children, whom they ſuppoſe to have undergone the like fate with their habitations.

On riding over this place it gives back ſuch a hollow ſound, that we were every moment apprehenſive of ſinking through it. It is therefore probable, that the ground below us was hollow; and may not then the air pent up in theſe caverns, afford that mixture of ſhrill, murmuring, and deep ſounds, which, according to the direction of the winds, and the motion of the internal air, iſſue out along with the water. Theſe ſounds the Arabs affirm, to be the muſic of the jenoune, or fairies, who are ſuppoſed in a particular manner to make their abodes at this place, and to be the grand agents in all theſe remarkable appearances.

There are likewiſe other natural curioſities at this place: for the chalky ſtone diſſolving into a fine impalpable powder, and being carried along with the ſtream, lodges itſelf on the ſides of the channel, and ſometimes on the lips of the fountains themſelves; or elſe embracing twigs, ſtraws, and other bodies in its way, immediately hardens and ſhoots into a bright fibrous ſubſtance like the aſbeſtos, forming itſelf at the ſame time into a variety of glittering figures, and beautiful cryſtalizations.

The mountains of Aureſs, to the ſouthward of Conſtantina, are a knot of eminences running into one another, with ſeveral little plains and valleys between them. Both the higher and the lower parts are generally extreamly fertile, and are eſteemed the garden of the kingdom. They are about 130 miles in circuit, and all over them are ſpread a number of ruins. It is remarkable, that the inhabitants of the mountains of Aureſs have a quite different mien and complexion from their neighbours: for they are ſo far from being

ſwarthy,

ſwarthy, that they are fair and ruddy; and their hair, which, among the other Kabyles, is of a dark colour, is with them of a deep yellow. Theſe circumſtances, notwithſtanding their being Mahometans, and their ſpeaking only the common language of the Kabyles, render it probable that they may be a remnant of the Vandals.

Leaving Conſtantina to the north, we enter into the moſt extenſive and fertile diſtrict in all Numidia, peopled by a powerful and warlike tribe called Hanneiſhah, who have often been of ſignal ſervice to the Algerines in their wars with Tunis. This whole country is finely watered, and was once interſperſed with cities and villages, of which the only veſtiges are heaps of ruins.

The government of the Algerines, which differs little from that of Tunis, conſiſts of the dey, and a common council, compoſed of 30 yiah baſhees, though the mufty, the cady, and ſometimes the whole ſoldiery are called in to aſſiſt. All affairs of moment are ſometimes agreed upon by this aſſembly, before they paſs into laws, and the dey is entruſted with the execution of them. But lately little account has been made of this body, which is only convened to conſent to what has been before concerted between the dey and his favourites.

The dey is choſen out of the army; the moſt inferior order having an equal right to that dignity with the higheſt. And every bold and aſpiring ſoldier, though taken yeſterday from the plough, may be conſidered as heir apparent to the throne. They are not aſhamed to own the meanneſs of their extraction. Mahomet baſſa, who was dey when I was at Algiers, in a diſpute he had once with a deputy-conſul of a neighbouring nation, freely mentioned the meanneſs of his birth: "My mother, ſaid he, ſold ſheep's feet, and my father neats tongues; but they would have been aſhamed to have expoſed to ſale ſo worthleſs a tongue as thine." He who aſpires to this high

rank does not wait till ſickneſs or age has removed the preſent poſſeſſor, it is enough if he be able to protect himſelf with the ſame ſcymitar which he boldly ſheaths in the bowels of his predeceſſor; for ſcarcely one in ten of them dies in his bed. However, this factious humour ſeems, at preſent, to be ſomewhat purged and allayed by the many ſeaſonable executions that have been lately made of theſe aſpiring members.

The whole force of Algiers, in Turks and Cologlies, is at preſent computed at about 6500; 2000 of whom are ſuppoſed to be old and excuſed from duty; and of the remaining 4500, 1000 are conſtantly employed in their garriſons, while the reſt are either to arm out their cruizers, or form the three flying camps ſent out every ſummer under the provincial viceroys. To theſe Turkiſh troops we may join about 2000 Mooriſh horſe and foot, kept in conſtant pay; but being all hereditary enemies to the Turks, are conſidered as adding but little to the ſtrength of the government. This extenſive kingdom is indeed kept in obedience, not ſo much by force of arms, as by carefully obſerving the old political maxim, "Divide and command;" for there being continual jealouſies and diſputes between the Arabian tribes, the provincial viceroys have nothing to do but to keep up the ferment, and at proper times throw in new matter for diſcord. Thus, by playing one tribe againſt another, they are able to maintain their ground againſt all oppoſition.

Though the Algerines acknowlege themſelves the grand ſignior's vaſſals, they pay him no manner of obedience.

In the diſtribution of juſtice, the cady is judge. He is generally educated in the ſeminaries of Conſtantinople, or Grand Cairo, where it is ſaid the Roman codes and pandects, tranſlated into the Arabic tongue, are taught and explained. He is obliged to attend once or twice a day at the court of juſtice, where

where he determines the ſuits that are brought before him: but as he is generally ſuppoſed guilty of bribery, all affairs of moment are laid before the dey, or in his abſence, before the treaſurer, maſter of the horſe, and other principal officers of the regency, who conſtantly ſit in the gate of the palace for that purpoſe. At theſe tribunals the cauſe is ſoon determined, after which the ſentence is executed within leſs than half an hour. Small offences are puniſhed with the baſtinado. For clipping or debaſing the public coin, the old Egyptian puniſhment is inflicted, which is cutting off the hands. If a Jew or Chriſtian ſubject is guilty of murder, or any other capital crime, he is burnt alive without the gates of the city: but for the ſame crime the Moors and Arabs are either impaled, hung up by the neck over the battlements of the city, or thrown upon hooks fixed in the walls below; where they ſometimes hang in the moſt dreadful agonies 30 or 40 hours together, before they expire. The Turks, out of reſpect to their characters, are ſent to the aga's houſe, where, according to the nature of the offence, they are baſtinadoed or ſtrangled. When the women offend, they are not expoſed to the populace; but ſent to a private houſe of correction; or if the crime be capital, they are tied up in a ſack, carried out to ſea, and drowned. The weſtern Moors ſtill uſe the barbarous puniſhment of ſawing the offender aſunder: for which purpoſe they prepare two boards, of the ſame length and breadth with the unfortunate perſon, and having tied him betwixt them, they proceed to the execution by beginning at the head. It is ſaid that Kardinaſh, a perſon who was formerly ambaſſador at the court of Great Britain, lately ſuffered in this manner: for with reſpect to the puniſhment of theſe countries, little or no regard is paid to the rank of the offender.

As to the form of government among the Arab tribes, it is to be obſerved, that though they have been for many ages under the Turkiſh yoke, yet they

are ſeldom interrupted in the enjoyment of their laws for if they live peaceably, pay regularly the eighth part of the produce of their lands, with a ſmall poll-tax, annually demanded by the Turks, they are left in the full poſſeſſion of all their private privileges and cuſtoms. Every camp may be conſidered as a little principality, over which it is uſual for the family of the greateſt reputation and ſubſtance to preſide. This honour does not, however, always deſcend from father to ſon; but, as among their predeceſſors the Numidians, when the heir is too young, or ſubject to any infirmity, they make choice of the uncle, or ſome other relation, diſtinguiſhed by his wiſdom and prudence. Yet notwithſtanding the deſpotic power lodged in this perſon, all grievances and diſputes are accommodated in as amicable a manner as poſſible, by calling to his aſſiſtance one or two perſons out of each tent: and the offender being always conſidered as a brother, the ſentence is given on the favourable ſide: and even in the moſt enormous crimes, baniſhment is generally the only puniſhment inflicted.

The kingdom of Tunis is bounded to the north and eaſt by the Mediterranean ſea; to the weſt by Algiers; and to the ſouth by Tripoli; extending from the iſle of Jerba in 33° 30′ to cape Serra in 37° 12′ north latitude: it being 220 miles in length, and only 170 in breadth. Sbekkah, the fartheſt city to the weſt, being ſituated in 8°, and Clybea, the fartheſt to the eaſt, in 11° 20′ eaſt longitude from London.

Tunis is not, like Algiers, divided into provinces; but is under the immediate inſpection of the bey, who goes in perſon to collect the tribute: for which purpoſe he once a year viſits the principal parts with a flying camp; in the ſummer ſeaſon traverſing the fertile country near Keff and Baijah, and the diſtricts between Cairwan and the Jereede; and in the winter, taking a circuit through the reſt of the country: therefore, under theſe diviſions I ſhall deſcribe this kingdom.

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The ſummer circuit is much better inhabited, than any part of the neighbouring kingdoms of the ſame ſize, it having a greater number of cities, towns and villages; and from there being fewer inſtances of oppreſſion in the government, there is a greater appearance of affluence, proſperity and chearfulneſs.

Cape Negro, which is about five leagues to the north-eaſt, is remarkable for a ſettlement of the French African company, who pay a conſiderable ſum of money to the Tuniſeens for the ſame privileges they enjoy at La Calle, and have a ſmall fortification to protect them from the attacks of the neighbouring Arabs.

Five leagues farther to the north-eaſt is cape Serra, the moſt northerly part of Africa; and four leagues beyond it are three rocky iſlands, called The Brothers, lying near the continent, half way to Cape Blanco.

Eight miles beyond this laſt cape, at the bottom of a large gulph, is the city of Bizerta, pleaſantly ſituated on a canal between an extenſive lake and the ſea. It is about a mile round, and defended by ſeveral caſtles and batteries. The channel between the lake and the ſea was the port of Hippo, which is ſtill capable of receiving ſmall veſſels; but it was formerly the ſafeſt and moſt beautiful haven on this coaſt. The gulph of Bizerta, the Sinus Hipponenſis of the antients, is a beautiful ſandy inlet, near four leagues in diameter. The ground being low, the eye is permitted to penetrate through delightful groves of olive-trees, a great way into the country, and afterward the proſpect is bounded by a high rocky ſhore. Were the Turks to give proper encouragement to trade and induſtry, Bizerta might be rendered a town of great wealth; for it abounds with all kinds of fiſh and fruit, with corn, pulſe, oil, cotton, and a variety of other productions.

Utica certainly lay ſomewhere in this direction; but we ſhall not be able to fix its exact ſituation, unleſs

leſs we allow that the ſea has been driven back three or four miles by the eaſterly winds, and the increaſe of the mud; and then we may juſtly place that ſmall, but celebrated city, at Booſhater, where are many traces of buildings of great extent and magnificence, as walls, ciſterns, and a large aqueduct. Theſe ruins lie about 27 Roman miles from Carthage, and behind them we are entertained with the view of the large fields which the Romans have rendered famous by their military exploits.

Indeed Carthage has not much better ſupported itſelf againſt the encroachments of the north-eaſt winds, and the mud thrown out by the Mejerdah, which together hath ſtopped up the antient harbour, and made it almoſt as far diſtant as Utica. The greateſt part of Carthage was built upon three hills, inferior in elevation to thoſe on which Rome was erected. Upon a place which overlooks the ſouth-eaſt ſhore, is the area of a ſpacious room, with ſeveral ſmaller near it: ſome of them have teſſelated pavements; but neither the deſign nor the execution are very extraordinary. In rowing along the ſhore, the common-ſewers are ſeen in ſeveral places, which being at firſt well-built and cemented, time has not in the leaſt impaired: excepting theſe, the ciſterns have ſuffered leaſt by the general ruin of the city. Theſe are the only remains of the grandeur and magnificence of this antient city, the rival of Rome. We find no triumphal arch, or ſuperb ſtructure; no columns of porphyry or granite, no curious entablatures: all the broken walls and ſtructures ſtill remaining, being erected either in the Gothic manner, or by the later inhabitants.

The ruins of the celebrated aqueduct, that conveyed the water into the greater ciſterns, may be traced as far as Zow-wan and Zung-gar, to the diſtance of at leaſt 50 miles. This was a very expenſive work, and at that part of it which extends along the peninſula, was beautifully faced with ſtone. At Arriana, a ſmall village two leagues to the northward of

of Tunis, are ſeveral entire arches, which I found to be 70 feet high, and the piers that ſupported them were 16 feet ſquare; the water channel that was above theſe arches, was vaulted over, and plaſtered with a ſtrong cement. A perſon of the ordinary ſize may walk upright in it; and at certain diſtances are holes left open, as well for the admiſſion of freſh air, as the convenience of cleanſing it.

Tunis, the Tunes of the antients and the capital of the kingdom, is 3 miles round; but not ſo populous as Algiers, nor are the houſes ſo handſome and ſpacious. It is chiefly ſituated on a riſing ground along the weſtern banks of the lake, having a full view of Carthage and the Guletta. The lakes and marſhes with which the city is ſurrounded might probably render its ſituation leſs healthy, was not the moiſture of the air corrected by the great quantity of maſtic, myrtle, roſemary, and other aromatic plants, with which their ovens and bagnios are daily heated, and that frequently communicate a ſenſible fragrance to the air. The want of ſweet water is one of the great diſadvantages under which the inhabitants labour; for the brackiſhneſs of their well-water, and the ſcarcity of their ciſterns, oblige them to fetch a great part of what they drink from ſome places a mile diſtant: but excepting this inconvenience, no place enjoys a greater plenty of all the neceſſaries of life.

The Tuniſeens have little of that inſolence and haughtineſs too common at Algiers, and indeed are the moſt civilized nation of Barbary. All affairs with the regency are tranſacted in ſuch a friendly complaiſant manner, that I had no ſmall pleaſure in attending the Engliſh conſul at his audiences. This nation has always had the character of not imitating their neighbours in living at open war, or perpetual diſcord with the Chriſtian princes; but of cultivating their friendſhip, and readily entering into an alliance with them: they have therefore for many years been more intent upon trade, and the improvement

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of their manufactures, than upon plundering and fitting out corſairs.

On a riſing ground between the lake of Tunis and the ſea, is the town of Rhades, the antient Ades, where Regulus defeated the Carthaginians; and at a ſmall diſtance, are the hills where Hanno placed his elephants to oppoſe him.

Near the bottom of the gulph is the ſmall town of Solyman, ſituated upon the ſkirts of a fine plain. It is remarkable, that this place is chiefly inhabited by Andaluſian Moors, who retain the Spaniſh language, are more civilized than their brethren, and more courteous to the Chriſtians.

Farther to the north-eaſt is the ſanctuary of Seedy Doude, which takes its name from David; or, as they pronounce it, Doude, a Mooriſh ſaint, whoſe ſepulchre is here ſhewn, five yards long. But this ſtructure appears to be a part of a Roman prætorium, from three contiguous moſaic pavements, all of them wrought with the greateſt ſymmetry and exactneſs: the figures are horſes, trees, birds, and fiſh, finely inlaid, in ſuch a variety of colours, that they even appear more gay and lively than many tolerable paintings. The horſe, the inſignia of the Carthaginians, is repreſented in the bold poſture in which it appears upon the African medals.

Two leagues farther is Lowbareah, the Aquilaria of the antients, where Curio landed the troops that were afterward cut to pieces by Sabura. There are here ſeveral fragments of antiquities; but none of them very remarkable, except a ſurpriſing cavern: for from the ſea-ſhore to this village, which is at half a mile's diſtance, is a mountain hollowed with great art from the level of the ſea to the height of 20 or 30 feet, with large pillars and arches left ſtanding at proper diſtances to ſupport the mountain. Theſe are the quarries mentioned by Strabo, from whence the buildings of Carthage, Utica, and many other neighbouring cities, might receive their materials. As this

this mountain is all over ſhaded with trees; as the arches below lie open to the ſea, with a large cliff on each ſide, and the iſland of Ægimurus is placed over againſt them, while ſprings are perpetually running down the rocks, and ſeats are raiſed for the weary labourer; we can ſcarcely doubt, but that this is the cave which Virgil places ſomewhere in this gulph: notwithſtanding ſome commentators have thought it fictitious.

Near the ſea, at a few leagues diſtance, is a mauſoleum, near 20 yards in diameter, erected in the form of a cylindrical pedeſtal, with a vault underneath; and on the cornice are ſeveral ſmall altars, each of them inſcribed with the name of a different perſon. Theſe are ſuppoſed by the Arabs to have been formerly ſo many lamps for the direction of mariners.

Fifty miles from Utica is the city of Bayjah, or Beja, the Vacca of Salluſt, a place of great trade, and the chief mart for corn in the whole kingdom.

On the north-eaſt extremity of a mountain named Zowoan, or Zagwan, is a ſmall flouriſhing town of the ſame name, famed for the dying of ſcarlet caps, and the bleaching of linen; great quantities of both being daily brought thither for that purpoſe from all parts of the kingdom. The ſtream uſed for this purpoſe was conveyed to Carthage; and over the ſpring-head was a temple, the ruins of which are ſtill to be ſeen. On an antient gate of the city is carved a ram's head, under which is the word Auxilis, from which it may be preſumed that the city was dedicated to Jupiter Ammon.

We ſhall now take a view of the moſt remarkable places in the winter circuit. Here all the parts I have ſeen fall very ſhort of that fertility attributed to them by the antients; and particularly thoſe near the ſea-coaſt are generally of a dry, ſandy nature, with no great depth of ſoil.

Herkla,

Herkla, or Heraclea, of the lower empire, and probably the Adrumetum of the earlier ages, is built upon a promontory, two leagues to the ſouth-eaſt of a moraſs, ſuppoſed to have been the boundary between this province and Zengitania. It appears to have been little more than a mile in circuit, and if we may be allowed to judge of its former grandeur by the remaining ruins, it will appear a place of importance, rather than of extent. That part of the promontory which formed the port ſeems to have been walled in to the very brink of the ſea, and to the weſt and ſouth-weſt of this promontory were the port and cothon which Cæſar could not enter in his purſuit of Varus.

The next remarkable place upon the coaſt is Suſa, ſituated on the northern extremity of a long range of eminences, about five leagues to the ſouth-eaſt of Herkla. This is the chief mart of this kingdom for oil; it has alſo a flouriſhing trade for linens, and may be reckoned one of the moſt conſiderable cities of the Tuniſeens. Here are ſeveral columns of granite, vaults, and other marks of its being formerly a conſiderable place. It is walled round, and was probably one of thoſe towns that ſubmitted to Cæſar in his march to Ruſpina.

Leaving the ſea-coaſt, and taking an inland courſe, we ſoon arrived at Hydrah, which is ſituated in a narrow valley, with a rivulet running by it; and for extent of ruins appears to have been one of the moſt conſiderable places in this country. For there are here the walls of ſeveral houſes, the pavement of a whole ſtreet, with a variety of altars and mauſoleums ſtill remaining. Many of the latter are well preſerved, and are of various forms.

Eight leagues to the weſtward of Suſa is Kairwan, the Vico Auguſti of the antients. It is a walled city, and the ſecond in the kingdom for trade, and the number of its inhabitants. It is ſituated in a barren plain, and at half a furlong's diſtance without the walls,

walls, is a pond and a capacious ciſtern, built to receive the rain-water; but the former, which is chiefly for the uſe of the cattle, drying up or putrifying in the heat of ſummer, cauſes agues and other diſtempers. Here are ſome fine remains of the antient architecture, and the great moſque, eſteemed both the moſt magnificent and the moſt ſacred in Barbary, is ſupported by an almoſt incredible number of granite pillars. Eight leagues to the weſtward of Kairwan are the ruins of Truzza, the Turzo of Ptolemy, where are ſeveral vaulted chambers perpetually filled with ſulphureous ſteams, much frequented by the Arabs for the uſe of ſweating.

At the diſtance of a furlong from Spaitla, the antient Sufetula, is a magnificent triumphal arch of the Corinthian order, conſiſting of one large arch, and two ſmaller, one on each ſide, with the fragment of an inſcription upon it. From thence all along to the city, is a pavement of large black ſtones, with a parapet wall on each ſide. At the end of this pavement, we paſs through a beautiful portico, built in the ſame manner with the triumphal arch. This leads into a ſpacious court, where are the ruins of three contiguous temples; but the roofs, porticos and fronts, are broken down, though all the other walls, with their pediments and entablatures, remain entire. In each of them is a niche, fronting the portico, and behind that in the middle temple is a ſmall chamber, which formerly ſerved, perhaps, for a veſtry.

Upon an eminence, ſix leagues to the weſt-ſouth-weſt of Spaitla, is Caſſareen. The river Derb runs winding below it; and upon a precipice that hangs over that river, is a triumphal arch, more remarkable for the quantity and value of the materials, than for the beauty and elegance of the deſign. But notwithſtanding the rudeneſs of the workmanſhip, and the oddneſs of the ſituation, it has an inſcription, in which Manlius Felix, the founder, is gratefully commemorated. In the plains below the city

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are many mauſoleums, upon one of which is an elegy in hexameter and pentameter verſes. This place ſeems to have received its preſent name from the mauſoleums, which at a diſtance have the appearance of ſo many towers or fortreſſes.

At Jemme, the Tiſtra of Cæſar, are many antiquities; as a variety of columns, altars with defaced inſcriptions; and many trunks and arms of marble ſtatues, one of which is of the coloſſal kind in armour, another is of a naked Venus, in the poſture and ſize of the Medicean; both by good maſters; but their hands are broken off. This place is alſo remarkably diſtinguiſhed by beautiful remains of a ſpacious amphitheatre, that originally conſiſted of 64 arches and four orders of columns. The upper order, which is, perhaps, no more than an attic, has ſuffered by the Arabs, in a late revolt of thoſe people, who uſed this place as a fortreſs: Mahomet bey blew up four of the arches from top to bottom; otherwiſe nothing could be more entire and beautiful. It ſeems to have been built about the time of the Antonines; and as the elder Gordian was proclaimed emperor of this city, it is probable, that in gratitude to the place where he obtained the purple, he founded this ſtructure.

Ferreanah, which from its lonely ſituation, and other circumſtances, was probably the Thala of Salluſt, lies in the ſame parallel with Rugga, and was once the largeſt city of Bizacium, though it has now no other remains of its antient grandeur but a few granite and other columns, which, by ſome extraordinary chance, the Arabs have left ſtanding on their pedeſtals.

We now enter upon that part of the Sahara which belongs to the Tuniſeens, and is called El Jereed, or The Dry Country. The villages in this diſtrict are built like thoſe in Algiers, with mud walls, and rafters of palms; among them may be found granite pillars, and Roman inſcriptions. The inhabitants in general

general trade in dates, which they exchange for wheat, barley, linen, and other commodities, brought from the neighbouring parts. The dates of Tozar, one of theſe villages, being moſt eſteemed, that is become the principal mart for them; great quantities of them are exported to Æthiopia, where they are exchanged for black ſlaves, at the rate of two or three quintals for a black.

The roving unſettled life of the Arabs, and the perpetual grievances the Moors frequently ſuffer from the Turks, will not permit either of them to enjoy that liberty and ſecurity which give birth and encouragement to learning: hence the knowlege of medicine, of philoſophy and the mathematics, which once flouriſhed among the Arabs, are now ſo loſt, that there are ſcarcely any traces of them remaining.

The children of the Moors and Turks are ſent to ſchool at about ſix years of age, when they are taught to read, and write, for the value of about a penny a week: inſtead of paper, each boy has a piece of thin ſquare board ſlightly daubed over with whiting; on this he makes his letters, which may be wiped off or renewed at pleaſure. Having made ſome progreſs in the koran, he is initiated in the ſeveral ceremonies and myſteries of religion. When a boy has diſtinguiſhed himſelf in any of theſe branches of learning, he is richly dreſſed, mounted upon a horſe finely capariſoned, and conducted amidſt the huzzas of his ſchool-fellows through the ſtreets; while his friends and relations aſſemble to congratulate his parents, and load him with gifts. After being three or four years at ſchool, the boys are put to trades, or enrolled in the army, where moſt of them ſoon forget all they have learned.

While I was at Algiers, I endeavoured to become acquainted with thoſe perſons who were moſt diſtinguiſhed for their learning; and though, from their natural ſhyneſs to ſtrangers, and contempt of the Chriſtians, it is difficult to cultivate a real friendſhip with them, yet I ſoon found, that their chief aſtro-

nomer, who ſuperintends and regulates the hours of prayer, had not the ſkill to make a ſun-dial: that the whole art of navigation, as practiſed at Algiers and Tunis, conſiſted of nothing more than what is termed the pricking of a chart, and diſtinguiſhing the eight principal points of the compaſs: and that even chemiſtry, formerly the favourite ſcience of theſe people, is at preſent only applied to the diſtilling a little roſe-water. The phyſicians chiefly ſtudy the Spaniſh edition of Dioſcorides; but the figures of the plants and animals are more conſulted than the deſcriptions. Yet theſe people are naturally ſubtle and ingenious; and nothing but time, application and encouragement, are wanting to cultivate and improve their faculties.

The Mahometans being for the moſt part predeſtinarians, pay little regard to phyſic, and generally leave the diſorder to contend with nature, or make uſe of charms or incantations. They, however, reſort to bagnios in all diſtempers, and there are a few remedies in general uſe. Thus in pleuritic and rheumatic caſes, they make ſeveral punctures on the part affected with a red hot iron, repeating the operation according to the violence of the diſeaſe, and the ſtrength of the patient. They pour freſh butter almoſt boiling hot into all ſimple gun-ſhot wounds. The prickly pear roaſted in the aſhes is applied hot, for the cure of bruiſes, ſwellings, and inflammations; and a dram or two of the root of the round birthwort, is an eſtabliſhed remedy for the cholic: ſome of them inoculate for the ſmall-pox; though this practice is not much in repute in this part of Barbary, and they tell a number of ſtories to diſcourage the uſe of it. They have few compound medicines; however, they uſe a mixture of myrrh, ſaffron, aloes, and ſyrup of myrtle-berries, which is often found effectual in the cure of the plague.

I have ſometimes been favoured with the ſight of their antient kalendars, in which the ſun's place, the ſemidiurnal and nocturnal arch, the length of the twilight, with the ſeveral hours of prayer for each day,

day in the month, are calculated to a minute, and beautifully inſerted in proper columns: but theſe are as little conſulted as their antient mathematical inſtruments, of which they know not the uſe. Notwithſtanding the ſkill of their anceſtors in arithmetic and algebra, not one in twenty thouſand appears to be at preſent acquainted with the firſt operations in theſe branches of mathematics; yet the merchants are frequently very dextrous in the addition and ſubtraction of large ſums by memory; and have alſo a very ſingular method of numeration, by putting their hands into each others ſleeves, and touching one another with this or that finger, or a particular joint, each denoting a determined ſum or number. Thus, without moving their lips, they conclude bargains of the greateſt value.

Several clans of the Arabs go bare-headed all the year long, as Maſiniſſa did of old, binding their temples only with a narrow fillet, to prevent their hair being troubleſome. But the Moors and Turks in general, with ſome of the richer clans of Arabs, wear upon the crowns of their heads a ſmall cap of ſcarlet woollen cloth, of the manufacture of the country. The turban is folded round the bottom of theſe caps, and by the faſhion of the folds the ſeveral orders of ſoldiers are diſtinguiſhed, not only from the tradeſmen and citizens, but from one another. The Arabs wear a looſe garment, called a Hyke, which is a piece of cloth of their own manufacture, uſually ſix yards long, and five or ſix feet in breadth; this, which they wrap round them, and gird up with a ſaſh, ſerves them for a complete dreſs in the day, and for a bed and covering by night. Above this they wear a cloak or upper garment called a Burnooſe, which is wove in one piece, with a kind of hood for the head; it is alſo tight about the neck, and widens below like a cloak: but this is only worn in rainy and very cold weather.

Some of them wear under their hykes a cloſe-bodied frock, or tunic, with or without ſleeves, which,

as well as the hyke, is girded about their bodies, eſpecially when they are engaged in any labour or exerciſe; at which time they uſually throw off their hykes and burnooſes, and remain only in their tunics. Of this kind was probably the habit worn by our Saviour, when he is ſaid *to lay aſide his garments, and to take a towel and gird himſelf*, John xiii. 4. Their girdles are uſually of worſted, wove in a variety of figures, and made to wrap ſeveral times round their bodies. One end being doubled and ſewed along the edges, ſerves for a purſe; in this girdle the Turks and Arabs alſo fix their knives and poniards: while the writers diſtinguiſh themſelves by having an inkhorn, the badge of their office, ſuſpended in the like ſituation.

The Turks and Moors wear linen under their tunics; but the Arabs in general wear nothing but woollen. However, in ſome places it is cuſtomary for the Arab bridegroom and bride to wear each a ſhirt at the celebration of their nuptials; but then they are not to waſh or pull them off, while any part of them is remaining. The ſleeves of thoſe worn by the men, are wide and open, without any folds at the wriſt, while thoſe of the women are made with gauze, and different coloured ribbons, interchangeably ſewn together.

The Bedoween, who live in tents, are not accuſtomed to wear drawers; though the citizens of both ſexes conſtantly appear in them, eſpecially when they go abroad or receive viſits. The virgins are diſtinguiſhed from thoſe of the matrons in having theirs made of needle-work, ſtriped ſilk, or linen: but when the women are at home, or in private, they lay aſide their hykes, and ſometimes their tunics, and inſtead of drawers bind only a towel about their loins. It is obſervable, that when the Mooriſh women appear in public, they conſtantly fold themſelves ſo cloſe up in their hykes, that very little of their faces can be ſeen: but in the ſummer months, when they retire to their country-ſeats, they walk abroad

with leſs caution and reſerve, and upon the approach of a ſtranger only let fall their veils. They all affect to have their hair hang down to the ground, which they collect into one lock upon the hinder part of the head, binding and plaiting it with ribbons; but where nature has been leſs liberal, they ſupply the defect by adding artificial to the natural locks. The hair being thus adorned, they tie cloſe together above the lock the ſeveral corners of a triangular piece of linen, wrought with the needle in a variety of figures. Thoſe of ſuperior fortune wear a ſarmah, as it is called, which is nearly of the ſame ſhape with the other head-dreſs; but is made of thin flexible plates of gold or ſilver, cut through and engraved in imitation of lace. A handkerchief of ſilk, gauze, crape, or painted linen, bound cloſe about the ſarmah, and negligently falling upon the lock, compleats their dreſs.

However, none of theſe ladies think themſelves compleatly adorned, till they have tinged the hair and the edges of their eye-lids with the powder of lead ore. This operation is performed by dipping a wooden bodkin of the thickneſs of a quill into the powder, and then drawing it under the eye-lids, over the ball of the eye, which communicates to the eyes a ſooty colour, that is thought to add a wonderful grace to perſons of all complexions. This practice is of great antiquity; for we find that when Jezebel is ſaid *to have painted her face*, the original words are, *ſhe adjuſted* (or ſet off) *her eyes with the powder of lead ore*, 2 Kings ix. 30. Indeed this kind of ornament was not only made uſe of by the eaſtern nations, but by the Greeks and Romans.

The Turks and Moors are early riſers, and conſtantly attend the public devotions at break of day. After which, each perſon is employed in his proper trade and occupation till ten in the morning, the uſual time of dining; returning again to buſineſs till the afternoon prayers, when all kind of work ceaſes, and the ſhops are ſhut up. The ſupper commonly

follows the prayers of ſun-ſet, and then repeating the ſame at the ſetting of the watch, when it begins to be dark, they go to bed immediately after. Some of the graver people, who have no conſtant employ, ſpend the day, either in converſing with one another in the barbers ſhops, in the bazar, or at a coffee-houſe; while a great part of the Turkiſh or Mooriſh youth, with many of the unmarried ſoldiers, attend their concubines with wine and muſic into the fields, or make merry at one of the public taverns; which, though prohibited by their religion, theſe governments are obliged, from the neceſſity of the times, to diſpenſe with.

The lives of the Arabs are one continued round of idleneſs and diverſions. When they are not called abroad by any paſtime, they ſpend the day in loitering at home, ſmoaking their pipes, and repoſing themſelves under ſome neighbouring ſhade. They have not the leaſt reliſh for domeſtic pleaſures, and are ſeldom known to converſe with their wives, or play with their children. The Arab places his higheſt ſatisfaction in his horſe, and is ſeldom in high ſpirits, but when riding at full ſpeed, or hunting. The eaſtern nations in general are very dexterous at this exerciſe; and upon one of the medallions of Conſtantine's arch is a beautiful repreſentation of this ſport, as performed at preſent by the Arabs; who, having rouzed the beaſt from his retirement, and purſued it into ſome adjacent plain, endeavour, by frequently overtaking and turning it, to tire and perplex it, and then watching an opportunity, they fix lances in its ſides.

At the hunting of the lion a whole diſtrict is ſummoned to appear, who forming themſelves into a circle, at firſt encloſe a ſpace three or four miles in compaſs, according to the number of the people, and the nature of the ground. The footmen advance firſt, ruſhing into the thickets with their dogs, and lances, to rouze their game, while the horſemen keeping a little behind, are always ready to ſally on the

the wild beaſt. They ſtill proceed, contracting the circle, till at laſt they either cloſe in together, or meet with diverſion. The accidental paſtime upon theſe occaſions is ſometimes extreamly diverting; for the various animals within the circle being thus drove together, they ſeldom fail of having a variety of agreeable chaces after hares, jackals, leopards, hyænas, and other wild beaſts. It is a common obſervation in this country, that the moment the lion is rouzed he will endeavour to ſeize upon the perſon neareſt him, and ſuffer himſelf to be cut to pieces rather than quit his hold.

Hawking is one of the principal diverſions of the Arabs and gentry of the kingdom of Tunis, where the woods afford a beautiful variety of hawks and falcons. Thoſe who delight in fowling, inſtead of ſpringing the game with dogs, ſhade themſelves with a piece of canvaſs ſtretched upon two reeds, and painted with the figure of a leopard. Thus concealed, the fowler walks through the breaks and avenues, looking through ſome holes a little below the top of the ſkreen, to obſerve what paſſes before him. It is remarkable that the partridges, and ſome other birds, on the approach of the canvaſs, covey together, though they were before at ſome diſtance from each other; and the woodcock, quail, and other birds that commonly feed in flocks, will, on ſeeing it, ſtand ſtill with a look of aſtoniſhment. Thus the ſportſman has an opportunity of coming near them, when reſting the ſkreen upon the ground, and directing the muzzle of his piece through one of the holes, he ſhoots a whole covey at once. The Arabs have alſo another method of catching partridges; for obſerving that after their being haſtily ſprung two or three times, they become fatigued and languid, they then run in upon them, and knock them down with their zerwatties, which are ſhort ſticks bound round with iron, or inlaid with pewter or braſs. Theſe ſerve thoſe Arabs who are not maſters of a gun for offenſive and defenſive weapons.

With reſpect to the manners and cuſtoms of the Bedoweens, they retain many of thoſe we read of in ſacred and prophane hiſtory; for excepting their religion, they are the ſame people they were two or three thouſand years ago. Upon meeting one another, they ſtill uſe the primitive ſalutation, "Peace be unto you." The inferiors out of deference and reſpect kiſs the feet, knees, or garments of their ſuperiors; while the children or kinsfolks pay the ſame reſpect to the heads of their parents, and aged relations. In ſaluting each other they lay their hand upon their breaſt, while thoſe who are more intimately acquainted, or are of an equal age and dignity, mutually kiſs the hand, head or ſhoulder of each other. At the feaſt of their Bairam and other great ſolemnities, the wife compliments her huſband by kiſſing his hand.

Here perſons of the higheſt character, like the antient patriarchs, and the heroes of Homer, perform what we ſhould term menial employments. The greateſt prince of theſe countries is not aſhamed to fetch a lamb from his flock and kill it, while the princeſs makes haſte to prepare her fire and kettle, and then dreſſes it. The cuſtom of walking either bare-foot or with ſandals, renders the compliment of waſhing the ſtranger's feet ſtill neceſſary. This is done by the maſter of the family, who firſt preſents himſelf, and is always the moſt officious in this act of kindneſs. When his entertainment is prepared, he would think it a ſhame to ſit down with his gueſts; inſtead of which he ſtands all the time, and waits upon them. Yet notwithſtanding this reſpect, thoſe are ſometimes overtaken and pillaged in the morning, by the very perſons who have entertained them with ſuch hoſpitality at night.

However, to the honour of the weſtern Moors, they carry on a trade with ſome barbarous nations bordering on the river Niger, without ſeeing the perſons they trade with, or their having once broke through

through that original charter of commerce, which from time immemorial has been ſettled between them. The method is this: at a certain time of the year, which, if I am not miſtaken, is the winter, they make this journey in a numerous caravan, carrying with them ſtrings of coral, glaſs-beads, bracelets of horn, knives, ſciſſars, and the like. On their arriving at the place appointed, which is on a certain day of the moon, they find in the evening ſeveral heaps of gold duſt, at a ſmall diſtance from each other; againſt which, the Moors place ſo many of their trinkets as they judge will be taken for the value. If the Nigritians the next morning approve of the bargain, they take up the trinkets and leave the gold, or elſe make ſome deductions from the gold duſt, &c. Thus, to their great honour, they tranſact their exchange, without the leaſt inſtance of perfidiouſneſs or diſhoneſty.

The antient cuſtom of plighting their troth, by drinking out of each other's hands, is, at preſent, the only ceremony uſed by the Algerines in their marriages. But the contract is to be firſt agreed upon between the parents, in which mention is made, not only of the ſum of money which the bridegroom ſettles on the bride, but of the ſeveral changes of raiment, the quantity of jewels, and the number of ſlaves with which the bride is to be attended, when ſhe firſt waits upon her huſband. The parties never ſee each other till the marriage is to be conſummated, when the relations being withdrawn, the bridegroom firſt unveils, and then undreſſes the bride. The huſband may put away his wife when he pleaſes, upon the forfeiture of the fortune he has ſettled upon her: but he cannot afterward take her again, till after ſhe is married and bedded by another man.

The civility and reſpect paid by the politer nations to the fair, are here conſidered as abſurd infringements on the law of nature, which aſſigns the preeminence to man. For the wives of this country, are

are only conſidered as a ſuperior claſs of ſervants, who are yet to have the greateſt ſhare of toil and buſineſs. While the lazy huſbands take their repoſe under ſome neighbouring ſhade, and the young men and maidens attend the flocks, the wives are either all day employed at their looms, grinding at the mill, or dreſſing proviſions; and to conclude the day, they ſtill take a pitcher, or a goat's ſkin, and tying their ſucking children to their backs, trudge two or three miles to fetch water. Yet in the midſt of all this buſineſs, neither theſe country ladies, nor thoſe of better faſhion in cities, will lay aſide any of their ornaments, neither their noſe-jewels, their bracelets for their arms and legs, or their ear-rings, all of which are very cumberſome; nor will they omit tinging their eyes with lead ore: ſo prevalent is cuſtom, and ſo zealous are even the ladies in Barbary to appear in faſhion.

The greateſt part of the Mooriſh women would be eſteemed beauties even in England. Their children have the fineſt complexions of any nation whatſoever; but the boys are ſo expoſed to the ſun, that they ſoon attain the ſwarthineſs of the Arab: however, the girls, keeping more at home, preſerve their beauty till they are thirty, when they are uſually paſt childbearing. One of theſe girls is ſometimes a mother at eleven, and a grand-mother at twenty-two; and their lives being uſually as long as thoſe of the Europeans, theſe matrons ſometimes live to ſee their children of many generations.

No nation in the world is ſo ſuperſtitious as the Arabs, or even the Mahometans in general. They hang the figure of an open hand round the neck of their children; and both the Turks and Moors paint it upon their ſhips and houſes as a counter-charm to an evil eye. The people who are grown up always carry about with them ſome paragraph of the koran, which they place upon their breaſt, or few under their caps, to prevent faſcination and witchcraft, and to

ſecure

ſecure themſelves from ſickneſs and misfortunes. The virtues of theſe charms are ſuppoſed to be ſo univerſal, that they alſo hang them to the necks of their cattle, their horſes, and other beaſts of burden.

The Mahometans have a great veneration for their Marabutts, who are generally perſons of a rigid auſtere life, continually employing themſelves either in counting over their beads, or in meditation and prayer. Their chaplet uſually conſiſts of 99 beads, on touching each of which they either ſay, "God be praiſed, God is great, or, God forgive me." This ſaintſhip goes by ſucceſſion; and the ſon, provided he can behave with equal gravity, is entitled to the ſame reverence and eſteem with the father. Some of them pretend to ſee viſions, and to converſe with the Deity, while others are ſuppoſed to work miracles. Being with Seedy Muſtafa, the caliph of the weſtern province, he told me, in the preſence of a number of Arabian ſheiks, who vouched for the fact, that a neighbouring Marabutt had a ſolid iron bar, which, upon command, would give the ſame report, and do as much execution as a piece of cannon; and that once the whole Algerine army, on demanding too exorbitant a tax from the Arabs under his protection, were put to flight by the miracle. Yet, notwithſtanding the frequency, as they pretended, of the experiment, all the merit I urged, of convincing a Chriſtian, and the ſolicitations of the company, the Marabutt had too much policy to hazard his reputation by putting it to the proof. At Seteef I ſaw a Marabutt famous for vomiting fire; but though I was at firſt much ſurpriſed at ſeeing his mouth ſuddenly in a blaze, and at the violent agonies he counterfeited at the ſame time, I afterward plainly perceived that it was all a trick; and that the flames and ſmoke with which he was ſurrounded, aroſe from ſome tow and ſulphur which he contrived to ſet on fire under his burnooſe.

The method of building, both in Barbary and the Levant, ſeems to have continued the ſame without any

any alteration, from the moſt early ages. Their houſes are ſquare buildings with flat roofs, ſurrounding a court, where alone they are ornamented. Indeed, large doors, ſpacious chambers, marble pavements, cloyſtered courts, with fountains ſometimes playing in the midſt, are well adapted to the heat of the climate*.

The tents of the Bedoweens are of an oblong figure, reſembling the hull of a ſhip turned upſide down, and are covered with a coarſe hair-cloth. They differ in ſize in proportion to the number of perſons who live in them, and are accordingly ſupported, ſome with one pole eight or ten feet high, and others with two or three of the ſame length, while a curtain or carpet placed upon occaſion at each of theſe diviſions, ſeparates the whole into ſeveral apartments, and theſe poles being covered with hooks, the Arabs hang upon them their cloaths, ſaddles, baſkets, and accoutrements of war. They take their reſt by lying upon a mat or carpet, without a bed, matreſs or pillow, and only wrapped up in their hykes. When we find any number of theſe tents together, and I have ſeen from three to three hundred, they are uſually placed in a circle; and in the night the cattle are incloſed in the area in the middle, to ſecure them from the wild beaſts. The deſcription Virgil has given of their manner of living and decamping, is as juſtly drawn, as if his obſervations were but lately made.

From the encampments of the Bedoweens we are to proceed to the villages of the Kabyles, which conſiſt of a number of cottages, raiſed either with hurdles daubed over with mud, with the materials of ſome antient ruins, or with ſquare cakes of clay baked in the ſun; while the roofs are covered with ſtraw or turf, ſupported by reeds or the branches of trees. There is ſeldom more than one room in the

* See the deſcriptions already given from Thevenot, Lady Montague, and Pococke.

largeſt

largeſt of them, which not only ſerves for a kitchen, dining-room, and bed-chamber; but one corner of it is reſerved for the calves, foals, and kids.

In theſe huts the women make their blankets called hykes, and the goat's hair cloth for their tents; weaving them not with a ſhuttle, but conducting every thread of the woof with their fingers.

One principal branch of the manufactures and trade of theſe countries, is that of carpets. Theſe are made of coarſer materials, and are not ſo beautifully deſigned as thoſe in Turkey; but being ſofter and cheaper, they are preferred by theſe people to lie upon. Both at Algiers and Tunis are looms for velvet, taffeties, and ſeveral kinds of wrought ſilks. Over all theſe kingdoms is made a coarſe ſort of linen; but that made at Suſa is the fineſt. The greateſt part of theſe manufactures is conſumed at home; but ſome of them are ſo inconſiderable, particularly the ſilk and linen, that the deficiencies are frequently made up from Europe. Indeed theſe parts of Barbary ſend very few of their commodities to market.

The cultivated parts of theſe kingdoms enjoy a very wholeſome air, neither too hot and ſultry in ſummer, nor too ſharp and cold in winter. For during the ſpace of twelve years, in which I attended the factory at Algiers, the thermometer ſunk only twice to the freezing point, and then the whole country was covered with ſnow. The ſeaſons inſenſibly fall into each other; and the extraordinary equability in the temperature of the climate appears from the barometer's ſhewing all the revolutions of the weather in the ſpace of an inch and a half. In this climate rain is ſeldom known to fall in the ſummer ſeaſon; and in moſt parts of the Sahara, particularly thoſe of Jereed, there is rarely any rain at all.

When I was at Tozer, in December 1727, we had a ſmall drizling rain, that laſted two hours, on which ſeveral of the houſes, which, as uſual, were only built of palm branches, and tiles baked in the ſun,

ſun, fell down by imbibing the moiſture; and had the drops been either larger, or the ſhower of a longer continuance, the whole city would doubtleſs have diſſolved and dropt to pieces. In the other parts, the firſt rains fall in September and October, after which the Arabs break up the ground, and begin to ſow wheat, and plant beans, &c. If the latter rains fall in the middle of April, as they uſually do, the crop is reckoned ſecure; the harveſt following in the latter end of May, or the beginning of June.

The country produces ſeveral kinds of grain, beſide all thoſe of Europe, except oats; particularly rice and a white ſort of millet, with ſome ſorts of pulſe unknown in England. The Moors and Arabs ſtill continue to follow the primitive cuſtom of the Eaſt in treading out their corn, which is a quicker but leſs cleanly method than ours: for this being done upon a level piece of ground, only daubed over with cow-dung, a great deal of earth and gravel muſt unavoidably be gathered up with the grain; beſide, all the ſtraw is broke to pieces. After the grain is trodden out, it is only winnowed, by throwing it into the wind with ſhovels; it is then lodged in ſubterraneous magazines, two or three hundred of which I have ſometimes ſeen together, and the ſmalleſt of them would contain four hundred buſhels.

Proviſions of all kinds are ſold extreamly cheap. You may have a large piece of bread, a bundle of turnips, or a ſmall baſket of fruit, for the 696 part of a dollar, of 3s. 6d. of our money. Fowls are frequently bought for three half-pence apiece; a ſheep for 3s. 6d. and a cow and a calf for a guinea. It is happy for theſe people, that one year with another they can have a buſhel of the beſt wheat for fifteen or eighteen pence: for the inhabitants of theſe countries, as well as the eaſtern nations in general, are great eaters of bread; three perſons in four living entirely upon it, or upon ſuch compoſitions as are made of wheat and barley flour.

In

In cities and villages, the bread is uſually leavened and baked in public ovens; but among the Bedoweens, the dough is no ſooner kneaded than it is made into thin cakes, which are either immediately baked on the coals, or fryed in a pan with butter.

All the fruits of Europe, beſide thoſe found in Egypt, are produced here, except the hazel-nut, the filbert, the gooſeberry and currant-tree. But their gardens are laid out without method and deſign, and are a confuſed medley of trees, with beds of cabbages, turnips, beans, and ſometimes of wheat and barley diſperſed among them. Fine walks, and parterres, they would conſider as the loſs of ſo much ſoil; and the ſtudy of new improvements, they would regard as ſo many deviations from the practice of their anceſtors, which they follow with the utmoſt reverence.

Lead and iron are the only metals diſcovered in theſe countries. The latter is white and good, though in no great quantity; it being dug and forged by the Kabyles in the mountainous diſtrict of Boujeiah, and brought in ſhort bars to the market of Algiers. It will not be improper to relate here the ſtory the people tell of the plough-ſhares of Mahomet bey of Tunis. This perſon had the misfortune to be dethroned by his ſubjects; but having the reputation of being acquainted with the philoſopher's ſtone, Ibrahim Hojiah, dey of Algiers, engaged to reſtore him to his former dignity, upon promiſe of being let into the ſecret. The affair was accordingly agreed upon, and Mahomet was reſtored; when to fulfil his promiſe, he ſent the dey of Algiers, with great pomp and ceremony, a number of mattocks and plough-ſhares: thus emblematically inſtructing him, that the wealth of his kingdom was to ariſe from a diligent attendance upon agriculture and huſbandry; and that the only philoſopher's ſtone he could acquaint him

with, was the art of converting a good crop into gold.

The beaſts of burden in this country are camels, a few dromedaries; horſes, which of late years have much degenerated in this country; aſſes, mules, and a creature called the Kumrah, a little ſerviceable beaſt of burden, begot between an aſs and a cow. That which I ſaw was ſingle hoofed like the aſs, but different from it in every other reſpect, having a ſleeker ſkin, and a tail and head, though without horns, reſembling the dam's.

The black cattle are ſmall, ſlender, and afford but little milk. Abdy baſſa, the late dey of Algiers, and all his miniſters, were greatly ſurpriſed, when admiral Cavendiſh, a few years ago, told him, that he had a Hampſhire cow aboard the Canterbury, then in the road of Algiers, that gave a gallon of milk a day, which is as much as half a dozen of the beſt Barbary cows could yield in the ſame time: beſide, the Barbary cattle always loſe their calves and their milk together.

The ſheep and goats alſo help to ſupply the dairies, the cheeſe being chiefly made of their milk. Inſtead of rennet, they in ſummer make uſe of the flowers of the great headed thiſtle, or wild artichoak, to turn the milk; putting the curds thus made into ſmall baſkets of ruſhes or palmetta, and afterward binding and preſſing them. Theſe cheeſes are uſually of the ſhape and ſize of a penny loaf. Their butter is neither of ſuch ſubſtance, nor of ſo rich a taſte as ours: their only method of making it, is by putting their cream into a goat's ſkin, which being ſuſpended from one ſide of the tent to the other, and preſſed to and fro in one uniform direction, ſoon occaſions the ſeparation of the butter from the whey.

The ſheep here are of two ſorts; one of them common all over the Levant, as well as in the kingdom of Tunis, is diſtinguiſhed by its having a large broad tail,

tall, which conſiſts of hard ſolid fat, not inferior to marrow; but the fleſh of this ſheep generally taſtes of the wool, and has not the tender fibres of the ſmaller tailed ſheep. Thoſe of the other ſpecies are nearly as tall as our fallow deer, and excepting the head, are not much different in ſhape; but their fleſh is dry, and their fleeces as coarſe and hairy as the goats. The Arabs ſeldom kill any of their flocks; for they live chiefly upon the milk and butter, or upon what they get in exchange for wool. The number of cattle likewiſe brought to the neighbouring towns and villages, is alſo very inconſiderable, when compared with the yearly breed; ſo that the ſtock of cattle is continually encreaſing.

Among the ravenous beaſts are the lion and the panther; but the tyger is not a native of this part of Barbary. Fire is what they are moſt afraid of; and yet, notwithſtanding all the precautions of the Arabs in this reſpect, together with the barking of their dogs all the night long, theſe revenous beaſts frequently out-braving theſe terrors, will leap into the midſt of the circle incloſed by the tents, and bring out alive with them a ſheep or a goat. If theſe ravages are repeated, the Arabs obſerving where they enter, dig a pit and cover it over ſlightly with reeds, or ſmall branches of trees, frequently catch them, and feed on their fleſh, which is much eſteemed, it having the taſte of veal. After the lion and panther the dubbah is the fierceſt of the wild beaſts of Barbary. It is of the ſize of a wolf, but has a flatter body; it naturally limps upon its hinder right leg, yet is tolerably ſwift. Its neck is ſo ſtiff, that in looking behind, or ſnatching obliquely at any object, it is obliged to move its whole body. It is of a reddiſh buff, or dun colour, with ſome tranſverſe ſtreaks of a dark brown: it has a mane near a ſpan long, and the feet, which are well armed with claws, ſerve to dig up the roots of plants, and ſometimes the graves of the dead.

The faadh is ſpotted like the leopard, but the ſkin is coarſer and of a deeper colour, and the animal is not of ſo fierce a nature. The Arabs imagine it begot by a lion on a leopardeſs. There are alſo two other animals marked like the leopard, but their ſpots are generally of a darker colour, and the fur ſomewhat longer and ſofter.

The jackall, and an animal called the Black-eared Cat, are both ſuppoſed to find out prey for the lion, and are therefore each called the lion's provider; though it may be much doubted, whether there be any ſuch friendly intercourſe between two ſuch different animals. In the night-time, indeed, theſe, with other kinds, are prowling in ſearch of prey; and in the morning, they have often been ſeen knawing ſuch carcaſſes, as the lion is ſuppoſed to have fed upon the night before. This, and the promiſcuous noiſe I have frequently heard the jackall at leaſt make with the lion, are the only circumſtances I am acquainted with in favour of this opinion. The lion is ſuppoſed to feed chiefly on the wild boar; but that animal ſometimes defends itſelf with ſuch courage, that the carcaſſes of both have been found lying dead together, covered with blood, and dreadfully mangled.

Beſide theſe, and ſome other creatures not common in other places, there are in Barbary, bears, apes, hares, rabbits, ferrets, weeſels, moles, porcupines, and foxes; cameleons, and ſeveral kinds of lizards.

A

JOURNEY

TO

MEQUINEZ;

By Mr. WINDUS, a Gentleman in the Retinue of CHARLES STEWART, Esq; Ambassador to the Emperor of MOROCCO.

THE kingdoms of Fez and Morocco, which now compose one empire, were once a part of the antient Mauritania, and are situated on the most western borders of Barbary. They are bounded on that side by the Atlantic Ocean; on the east by the river Mulvya, which separates them from Algiers; on the north by the Streights of Gibraltar and the Mediterranean sea; and on the south by the river Sus, which divides Morocco from the province of Derha, and by part of the kingdom of Tafilet: the whole empire extending from 28° to 36° north latitude, and from 4° to 11° west longitude from London. Its greatest length, in a direct line from north to south, is above 500 miles, but in breadth it does not much exceed 260.

Each of these kingdoms still retains its antient name, though both the empire and the emperors are chiefly called by that of Morocco, which is the most considerable.

This empire, or kingdom, is thrown into three grand diviſions, Fez, Morocco Proper, and Sus; beſide the kingdom of Tafilet and the large province of Geſula, both which are ſubject to the emperor.

The climate is almoſt every where hot, and much more ſo to the ſouth, yet it is generally healthier than that of Algiers or Tunis, it being pleaſantly diverſified, and the air rendered more moderate by its mountains and plains, and cooled by ſea-breezes from the Atlantic Ocean. We ſhall now attend to Mr. Windus.]

The honourable Charles Stewart, Eſq; being ſent to treat of a peace with the emperor of Morocco, landed in the bay of Tetuan on the 6th of May, 1720, at about nine o'clock in the morning; when we found a ſufficient number of tents pitched for our conveniency, and among them a fine large one, which the ambaſſador made choice of to eat in on his journey. Our firſt entertainment was in this tent, where they brought plenty of cuſcuſu, fowls, and a ſheep roaſted whole upon a great wooden ſpit, which they ſet upon the table, ſpit and all. Between three and four o'clock the baſſa came down, attended by about 200 horſe and 300 foot, who having entered the camp firing and cavalcading, threw themſelves into the form of an half-moon before our tent, where we had the diverſion of ſeeing them exerciſe above an hour. This they performed with great activity; the baſſa and his brother often heading parties of horſe, who all together clapping their ſpurs to their horſes ſides, levelled their pieces and fired at each other, as if they were attacking an enemy. After this they took their ſpears and ſingled out each other to tilt, dexterouſly puting by the thruſt of the ſpear, though made at their backs, while their horſes were on full ſpeed. Mean while the foot kept a continual irregular firing, every man charging his piece, and firing into the ground as faſt as he could. Their drums made a warlike ſound, and were beaten with a heavy ſtick

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on the top, and a ſmall one at the bottom, keeping time to a pipe, that had ſome reſemblance to a fife, and ſounded very loud and ſhrill. The cavalcade being over, the baſſa welcomed the ambaſſador to Barbary, and invited him to his tent, where he told him that he would do all in his power to render the country agreeable to him: that he liked the Engliſh better than any other Chriſtian nation; and ſome other compliments having paſſed between them, they parted.

The next morning the ambaſſador viſited the baſſa at his tent, who having renewed his compliments, a row of fine horſes were drawn up, which made a noble appearance, many of their ſaddles being entirely covered with plate; the baſſa then politely deſired the ambaſſador to take which he liked beſt: which having done, each of us choſe for ourſelves, and then ſet forward.

The Moors almoſt all the way to Tetuan, which is about ſix miles, continued firing and cavalcading. On our entering the town, we were received by great crouds of people ſhouting, and the women all in white, and muffled up ſo that no part of them could be ſeen but their eyes, were preſſed together upon the tops of the houſes as thick as they could ſtand. The baſſa drew up his people in a large ſquare before his houſe, where he and his brothers, finely mounted, ſhewed us again their dexterity at the ſpear, tilting, and ſometimes darting their lances into the air before them, and catching them again with their horſes on full ſpeed. The ambaſſador was then conducted to the houſe allotted for him, which was one of the beſt in Tetuan, and a ſtable of horſes was appointed for his uſe, and that of his retinue.

On the 8th, the ambaſſador paid a viſit to the baſſa, who received him in an outer room, built long and narrow, like moſt of the rooms in Barbary. There were two chairs placed oppoſite to each other, in which the ambaſſador and baſſa ſat down, and talked about an hour and a half; during which, eight or ten of the principal Moors in the town ſtood

behind the baſſa. The conference being over, we were ſhewn the baſſa's gardens and ſtables.

On the 15th we dined in a garden which the baſſa had lately planted about three miles from Tetuan. It is ſituated in a pleaſant valley, almoſt ſurrounded with hills and mountains, which being green and woody, afford on every ſide a moſt delightful proſpect. A ſtream runs through the garden, which with great labour was conveyed thither from an adjacent mountain. The governor of Tetuan, who was one of the baſſa's brothers, came juſt after dinner, and walking with us, was ſo complaiſant, as to gather, and give us the beſt fruit. The walks are ſeparated by cane-work, and there is a handſome arbour of the ſame materials, in which is a baſon ſupplied with water from the above ſtream, which the ambaſſador filled with punch; but it was with ſome difficulty he perſuaded the governor to drink two or three glaſſes. This arbour was rendered very delightful by a great number of carnations growing through the cane-work, and in at the windows. The governor was attended by his muſic, which conſiſted of two perſons playing on ſmall inſtruments, after the manner of violins: one had a piece of parchment drawn tight over a ſmall hoop, with pieces of looſe tin on the ſides, which he ſhook with one hand, while he drummed on it with the other; and another perſon beat time to their muſic, by ſtriking the palms of his hands together, very loud, and with great dexterity. This part of the country abounds with fine oranges, lemons, citrons, grapes, apricots, pomegranates, melons, figs and olives.

On the 20th we went with the baſſa to hunt the wild boar, in the mountains between Tetuan and Ceuta, when we killed ſix, and took three young ones alive. The ſpears uſed by the foot are not above half as large as thoſe carried by the horſe; they are made of a heavy and tough wood, with the blade about half a yard long, and very thick, to prevent their break-

breaking. A great number of foot went with us thus armed, who getting upon the hills, by their ſhouting, raiſed the boars from the woods and thickets, and brought them in view for the chace. If one of theſe men is attacked by a boar, he does not ſhew the leaſt ſign of fear; but putting himſelf in as firm a poſture as he can, he receives the boar on his ſpear, who goars himſelf up to the end of the blade, where an iron goes acroſs to ſtop the ſpear from running through, otherwiſe the boar preſſing on, would reach the man, and wound him with his tuſks.

Tetuan, which is a very antient city, was called by the Romans Tetuanum, and gives name to a large province. It is ſituated at the opening of the ſtreights into the Mediterranean, upon the aſcent of a rocky hill between two high mountains, about ſix miles from the ſea; and has a caſtle built higher on the hill, that has a full command of the town. Through the valley runs a little river, navigable for ſmall veſſels as far as Marteen, a place about two miles from the bay, where they load and unload their goods.

Tetuan is well built, but the ſtreets are very narrow, and there are hardly any windows to be ſeen, except little holes to look out at; the light being admitted at the inſide, where there is a ſquare court open at the top, with pillars ſupporting galleries, and painted wooden baluſtrades. The houſes are but two ſtories high, except the baſſa's, and a few others belonging to particular men. They are flat at the top, ſo that in many places the inhabitants can walk a great way upon them; but thoſe belonging to the Chriſtian merchants have battlements, to keep them within the bounds of their own houſes: for the Mooriſh women live in the upper apartments, and often viſit one another from the tops of their houſes. They are white waſhed on the outſide as well as within, which renders the reflexion of the ſun ſo bright, as to be painful to the eyes. Their walls are not raiſed

by laying brick or ſtone even upon one another; but they make a ſtrong wooden caſe, into which they caſt the mortar, and beating it down hard, take the caſe away when it is dry.

The ſhops are very ſmall, and have no doors; but the maſter having opened the ſhutters, jumps in, and ſits croſs-legged, upon a place raiſed about the height of a counter. The goods are diſpoſed in drawers round about him, which he can for the moſt part reach without moving out of his place; his cuſtomers ſtanding in the ſtreet while they are ſerved.

The town is populous and healthful; but the people are poor, and poſſeſs nothing but at the pleaſure of the baſſa; who gives or takes away houſes, lands, or whatever he pleaſes. Therefore, when a man by his diligence and induſtry has acquired wealth, he endeavours to conceal it, and ſeem poor; for if it ſhould come to the knowledge of the baſſa, he might throw him into priſon, and cauſe him to be baſtinadoed to make him diſcover all his treaſures.

The people are of a ſwarthy complexion, intermixed with a race of well-looking men, ſomewhat fairer than the reſt: they are generally luſty, ſtrong-limbed, active, laborious, and patient of labour and fatigue, enduring with ſurpriſing reſolution the heats of ſummer, and the cold rains of winter. A meſſenger will go from Tetuan to Mequinez, which is 150 miles, for a Barbary ducat; and in the midſt of a ſtorm of rain, he will only look out for a buſh or high ſtone, and ſitting down on his hams with his back toward it, remain in that poſture the whole night: or if the weather be fair, he will wrap himſelf in his cloaths, and paſs the night upon the graſs. It is ſaid that the moſt famous footmen of the country will go ſixty leagues in three days. They ſwim the rivers in the depth of winter, if not deterred by the rapidity of the current; and for a journey of ſeven or eight days carry only a little meal, and a few raiſins or figs in a ſmall goat's ſkin.

They

They have no ſettled poſt in the country, the ordinary way of ſending letters being by theſe footmen, who are nearly as expeditious as horſes. Nor have they any kind of wheel-carriage: their light goods are removed from place to place, if not far, upon horſes; but when they have great quantities either of corn, wax, hides, or the like, and go far, they uſe camels.

The dreſs of the people is not ungraceful. The men wear ſhort ſhirts with very broad ſleeves, that ſometimes hang down, but are more frequently tucked up to keep them cool. They have linen breeches tied about their waiſts next the ſkin. They go bare legged, but wear ſlippers of red or yellow leather, without heels. Over their ſhirt they wear a cloth veſt, or waiſtcoat, very ſhort, and made to ſit cloſe to the body; it is faſtened with ſmall buttons and loops ſet cloſe together, and is often embroidered with gold or ſilver thread. Round the waiſt they wear a ſcarf of ſilk or ſtuff, in which they ſtick large knives, with the handles either of ſome valuable metal, or ivory inlaid, and the ſheaths are tipt with ſilver. Their outer garment is either the alhague, or albornooce; the former is a piece of fine white woollen ſtuff, five or ſix yards long, and about one and a half broad, which they wrap round them above and below their arms. This dreſs reſembles the drapery of antique figures: the albernooce is either made of cloth or woollen ſtuff napt, and ſomewhat reſembles a ſhort cloak, but is joined a little way before from the neck downward, having two or three rows of ſhort ſtripes worked in the ſtuff, and fringed at the ends for ornament; the bottom and ſides are edged with a deep fringe; and behind at the neck there hangs a peaked cowl, with a taſſel at the end, which they can cover their heads with to keep off the weather. On their heads, which they always keep ſhaved, they wear a little red cap, which they make into a turbant by rolling muſlin about it;

but

but when they go into the country, they wear a handſome cane-hat to keep off the ſun. The Alcaydes have a broad leather belt, embroidered with gold, to hang their ſcymitars in, which they wear over their ſhoulder.

The Moors in general are dreſſed after this manner, without any other difference than in the richneſs and fineneſs of the ſtuffs; only the upper garment of the pooreſt ſort is a coarſe thick woollen cloth, with holes to put their arms through inſtead of ſleeves. This reaches to their knees, and hangs looſe about their bodies.

When the women go abroad, they are dreſſed almoſt like the men, their upper garment being an alhague, with which they cover their heads, bringing it down over their foreheads cloſe to their eyes; and underneath they tie a piece of white cloth, to hide the lower part of the face: the alhague covers all but their legs, which, when they are at home, or viſit from the tops of their houſes, are generally naked; only ſome of ſuperior rank have their drawers ſo long, that they reach to their feet, and hang in great looſe folds about their legs. They wear the ſame kind of ſlippers as the men. Within doors they have only a ſingle binder about their foreheads, and their hair hangs behind in two large plaits at full length. At home they alſo wear a veſt, open from the boſom to the waiſt, to ſhew their embroidered ſmocks; and they faſten large pieces of muſlin to the ſleeves of their veſts, which hang down very low in the nature of ruffles: over their drawers they wear a ſhort petticoat; beſide they have bracelets on their arms and legs, and large ear-rings in their ears.

The women have fine eyes, and ſome of them very beautiful ſkins, which we had ſometimes an opportunity of obſerving; for though a man may live a year in Tetuan without ſeeing the face of a Mooriſh woman in the ſtreets, yet when we met them in the fields, or ſaw them on the houſe-tops, if none of the

Moors

Moors were in ſight, they would unveil, and laugh, till the appearance of one obliged them to hide their faces again.

When any of the Moors have a mind to entertain their neighbours, the women go to the top of the houſe, and continue their till the gueſts are gone. Their general entertainment conſiſts of cuſcuſu, which is thus made: they put fine flour into a large flat pan, and ſprinkling it with water, roll it up into ſmall balls; theſe are put into a kind of cullender that ſerves for the cover of a pot, where meat and fowls are a ſtewing, ſo that it receives the heat and ſteam: when it is enough, they pour ſtrong broth into it, and putting the meat and fowls at top, ſerve it up. They ſit croſs-legged on the floor, putting their diſhes upon a large piece of greaſy leather, that ſerves both for table and table-cloth. Their diſhes are either of pewter or earthenware, wide at the top and narrow at the bottom, ſomewhat like a high crowned hat turned with the crown downward. While they eat, a ſervant ſtands by with a great bowl of water in one hand, and a narrow long piece of blue linen in the other, to wipe their right hands, with which they pull the victuals to pieces, which are generally ſtewed to rags. They never uſe the left hand in eating; becauſe that is always uſed on neceſſary occaſions. They eat without ſpeaking, and after their meals drink water, their religion forbidding them wine and all other intoxicating liquors, except cyder; yet moſt of them will get drunk with ſtrong liquors of any kind, if they can get it. They are ſo fond of butter-milk, which is their chief deſert, that when they would ſpeak of the extraordinary ſweetneſs of any thing, they compare it to that. A large black pitcher of it is generally brought in, with a wooden ladle, which is preſented to the moſt conſiderable perſon, and from him it paſſes round the company ſeveral times.

Their

Their butter, which is bad, is made of all the milk as it comes from the cow, by putting it into a ſkin, and ſhaking it, till the butter ſeparates from it. They bury it in the ground to make it keep, and do not diſlike it when it is three or four years old. They alſo wrap up the cawls, ſuet and fat of cows, ſheep and goats, in great rolls, which in winter are ſold to the poor inſtead of butter. Their bread is however extreamly good and cheap.

While in their houſes they are always ſitting on mats, or lying; and if they go out on foot, it is never farther than to make a viſit, unleſs their buſineſs requires it: but they daily ſpend five or ſix hours ſitting on their hams before their doors, thinking it moſt ridiculous to walk up and down a room. Why, ſay they, ſhould a man move from one end of the room to the other, without apparent cauſe? Can he not as well ſtay in the place he is in, as go to the other end, meerly in order to came back again?

On the 13th of June we began our journey to Mequinez, and on the 18th, coming within two miles of Alcaſſar, we were met by the governor of Tangier, who came toward us with a ſpear carried upright by a ſlave at his horſe's head. After he had welcomed the ambaſſador, we were conducted toward the town with a number of luſty Moors tilting before us; the drums were beating, ſtrange ſorts of muſic playing, and great crouds of people preſſing to cloſe upon us, that they could not be kept off by the blows of our guards, till we came to the tents that were pitched cloſe to the walls of Alcaſſar.

On the left of the road, almoſt all the way from Tetuan to Alcaſſar, runs a ridge of very high mountains, called by the Moors, The Mountains of Habib; the inhabitants of which cannot be reduced to the ſame degree of ſubjection as the reſt of the country: yet, upon civil treatment, bring the baſſa a contribution; but when uſed ill, revenge themſelves by infeſt-

infeſting the roads, and robbing and deſtroying travellers, retiring, when they ſee occaſion, to their retreats in the mountains, where it would be difficult to hurt them: whence the baſſa rather chuſes to take peaceably what they voluntarily ſend him, than to enrage them by attempting violent meaſures.

Alcaſſar was once an important city, and the ſeat of the governor of this part of the kingdom; but it is now fallen to decay, ſo that of fifteen moſques, there are only two in which ſervice is performed. Here are a great number of ſtorks, which live very familiarly with the people, walking about the town, and poſſeſſing the tops of the moſques and the houſes; but though they are eſteemed ſacred birds, they are not free enough to enter in and ſhelter themſelves from the heat of the ſun, and therefore ſome of them drop down dead every day.

On the 26th we left Alcaſſar, and proceeding on our journey, on the firſt of July paſſed by the ruins of a very antient and noble ſtone building, called by the natives Pharaoh's Caſtle. Theſe ruins are ſituated on a hill of an eaſy aſcent, about 140 miles ſouth of Tetuan, and 16 north-eaſt of Mequinez. One of the buildings ſeems part of a triumphal arch.

The country we had hitherto paſſed is very pleaſant and fertile; the plains, in many places, abounding in corn and cattle, the hills and mountains yielding plenty of olives; though a great part lies waſte and uncultivated, not ſo much from the want of a ſufficient number of inhabitants, as from the oppreſſions of the government.

On the 3d we entered the city of Mequinez, a little before the ſun aroſe, to avoid the prodigious croud we ſhould have met with had the day been much farther advanced; by which means we got to our houſe with very little interruption.

On the 6th, about ſeven in the morning, the emperor ſent an Alcayde with a guard to conduct the ambaſſador to him. We paſſed through the ſtreets in

the following order: firſt there were two ſerjeants on horſeback, followed by our muſic, which played all the way; then came the ambaſſador, with his liverymen on each ſide; and after him the gentlemen of the retinue, followed by ſeveral ſervants on horſeback. The alcayde who commanded the guard, would not ſuffer the Moors, out of the emperor's ſervice, to come near us; the guards therefore laid on unmercifully, and ſometimes knocked the people down.

We diſmounted at the outward gate of the palace, and paſſing through three or four large court yards, ſat down under ſome piazzas for about half an hour. Then word being brought that the emperor was come out, we were led into a ſpacious palace, where we ſaw him mounted with an umbrella held over his head: his courtiers ſtood bare-footed on each ſide, in the habit of ſlaves, and behind him his guards were drawn up in the figure of an half-moon. We marched toward the emperor with our muſic playing, till we came within about eighty yards of him; when the old monarch alighting from his horſe, proſtrated himſelf on the earth to pray, and continued ſome minutes with his face ſo cloſe to the earth, that when we came up to him, the duſt remained upon his noſe. When he had done he inſtantly mounted, and took a lance in his hand.

The ambaſſador and we bowed as we approached the emperor, when nodding his head, he cried ſeveral times *bono*, and bade the ambaſſador be covered; with which he complied, and at the ſame time delivered his majeſty's letter, tied up in a ſilk handkerchief, into the emperor's hand, obſerving, that he was come from the king of Great Britain, his maſter, to ſettle peace, friendſhip, and a good underſtanding between the two crowns: and that he had brought him a preſent, which he hoped he would accept. The emperor replied, he ſhould have every thing he came for, becauſe he loved the Engliſh; and that ſuch of the Moors whom the ambaſſador had brought over

over with him, as were able, ſhould pay their ranſom, and thoſe who were not, the baſſa of Tetuan ſhould pay for: but recollecting himſelf, he added, the Engliſh make no ſlaves nor ſell any. Upon which the ambaſſador told him, he hoped he would have the ſame regard for the king his maſter's ſubjects, and admit them to return home into their own country; a charity becoming ſo potent a monarch. Soon after the emperor ſpeaking to the baſſa of Tetuan, the latter proſtrated himſelf on the earth, kiſſed it, and ariſing, went up to the emperor, and kiſſed his foot: which they all do very often when he talks to them, and then retire backward into their places again.

The emperor was mounted on a black horſe. His negroes fanned and beat the flies from the horſe with cloths; and the umbrella was conſtantly kept twirling over his head to produce a little wind, the man that carried it alſo taking care to move as his horſe did, that no ſun might come upon the emperor. His dreſs differed little from that of his baſſas: but the handle of his ſcymitar was of gold, and ſet with large emeralds; and his ſaddle was covered with ſcarlet cloth embroidered with gold, with one piſtol in a cloth caſe, on the left ſide.

On our leaving the emperor, which we did by going backward a good way, we were conducted by his majeſty's order to ſee the palace. We were firſt led into a large ſquare building, with piazzas all round: this was the queen of the Xeriph's apartment. The arches were wrought with plaiſter fret-work in flowers, and ſupported by neat ſtone pillars: the bottom and ſide, for about five feet high, were chequered with tiles of ſeveral colours, as were all the apartments, walks, paſſages, and underneath the arches, which gave a beautiful air of neatneſs to the buildings. From thence we were led into a magazine near a quarter of a mile long, and not above thirty feet broad; in which were hung up great quantities of arms in caſes.

We were then carried into another large and ſpacious building, with piazzas all round, like the former, where lived two of the emperor's wives, much eſteemed by him.

From thence, paſſing through ſome neat long walks and paſſages of chequer-work, we came to another building, that had a large garden in the middle, planted round with tall cypreſs trees: the garden is ſunk 60 or 70 feet below the foundation of the building, over which runs a terraſs walk, from one ſide to the other, about half a mile long, and 15 or 16 feet broad, all the way ſhaded at the top with vines and other greens, ſupported by ſtrong and well made wood work. In this walk was a chariot that went with ſprings, and a ſmall calaſh, in which, we were told, the emperor was ſometimes drawn by women and eunuchs.

We paſſed through ſeveral other ſquares and long buildings, now and then ſeeing the Chriſtians upon the top of high walls, beating down the mortar with heavy pieces of wood, ſomething like thoſe uſed by our paviours in driving down the ſtones; theſe they all raiſe together, and keep time in their ſtrokes.

After we had been about three hours in viewing the palace, we were again conducted to the emperor, who was on horſeback viewing a magazine of lances and other arms. At the approach of the ambaſſador, he aſked him how he liked his palace? the ambaſſador ſaid it was one of the nobleſt on the face of the earth; at which the emperor ſaid, Thank God. Some Engliſh boys then falling proſtrate, and giving him the uſual ſalutation, God bleſs thy power; the emperor aſked of what nation they were, and being told they were Engliſh, he bid them go home with the ambaſſador, and ſee him to bed: upon which the ambaſſador returned the emperor thanks, and took his leave.

At night one of the queens ſent ſome proviſions dreſſed in the palace, and fruit, deſiring to know how the

the ambaſſador did, and wiſhing him a good night. The victuals were high ſeaſoned, and ſtewed with roots and ſpices.

The next day we were ſent for again to ſee the palace, where arriving about nine o'clock, we were firſt ſhewn ſome large rooms full of men and boys making ſaddles, ſtocks for guns, ſcabbards for ſcymitars, and other things. From thence we paſſed through ſeveral large neat buildings, and at length entered the moſt inward and beautiful part of the palace, which has a garden in the middle, planted round with cypreſs and other trees. All the columns of this building, which is of a vaſt length, are of marble, and ſaid to be antient Roman pillars, tranſported thither from Sallee: the arches and doors of the apartments are finely adorned.

Here one of the queens ſent us a collation of dates, grapes, melons, almonds, raiſins, figs, and ſweetmeats. The fruit was very welcome, for walking had made us dry; we therefore ſat down under a piazza, and were attended by the maids of the palace, whoſe jetty ſkins received no ſmall embelliſhment from the ſhining bracelets and ſilver trinkets they wore in great plenty on their arms and legs, with gold chains about their necks, monſtrous large ear-rings, and other African ornaments: we were all the while obſerved by the emperor's women, though we did not know it till afterward.

This regale being ended, we parted from our black attendants, and were conducted to another neat regular building, with piazzas all round. The area was all chequer-work, and in the middle was a row of marble baſons at certain diſtances, with little channels cut in ſtone, conveying the water from one to the other. Here is a magazine and treaſury. We afterward viſited the inſide of an apartment where one of the queens formerly lived; we ſaw alſo the baths and ſome beautiful cobahs belonging to that apartment. From thence we were led through ſeveral other build-

ings, conſiſting for the moſt part of oblong ſquares, with piazzas, under which the doors enter into the lodgings, which are generally ground-rooms. The doors of each building are all of one ſize and form, finely inlaid, and ſome of them gilt. In one of theſe ſquares was a fountain with channels of marble, that formed a very neat and pretty labyrinth. We afterward viſited ſome other ſtately cobahs, which are lofty and magnificent rooms, each covered with a dome painted of a ſky colour, adorned with ſtars, and a golden ſun in the middle, of curious workmanſhip.

This palace is about four miles in circumference, and is almoſt ſquare. It ſtands on even ground, and has no hill near it. The buildings are of rich mortar, without either brick or ſtone, except for pillars and arches; and the mortar ſo well wrought, that the walls are like one entire piece of terraſs. The whole building is exceeding maſſy, the outer wall being 25 feet thick. Going to take a diſtant proſpect of this ſtructure, we paſſed through a large field, where, on each ſide of the path, were great numbers of rats of a prodigious ſize, which burrowed in the earth like rabbits; and ran about ſo thick, that the ground was almoſt covered by them: they let us come within eight or ten yards of them before they would go into their holes; and having paſſed them they again appeared above ground, ſo that both before and behind us there were vaſt multitudes of them. At the end of this field, which is of great extent, is a garden of pomegranates planted in a valley, over which the emperor has built a ſtrong bridge, that reaches from the top of one hill to the other, for the more commodious paſſing over them.

On the 22d of July the ambaſſador had his ſecond audience, when the emperor had ordered all the Engliſh captives to be drawn up in his palace. We went with the muſic playing, as before, and found the emperor ſitting under a piazza; but mounting his horſe, and after the firſt compliments, waving his hand to the

the captives, he bade them go home with the ambaſſador into their own country: upon this they all fell proſtrate, crying, "God bleſs thy power," and were going out of his preſence; when the emperor cauſing them to ſtay, added, that he loved the ambaſſador and all the Engliſh, becauſe he knew they loved him and his houſe, and that there ſhould not be an Engliſhman a ſlave in his empire. Then waving his hand again to the captives, they went away; and the ambaſſador returned the emperor thanks for the honour he had done him. After ſome other compliments, that prince turning his horſe, galloped away.

On the 25th the ambaſſador went to viſit Muley Ally, one of the emperor's ſons, who received him ſitting on a ſilk carpet, wrought with gold in large flowers. He had two black boys fanning him, one of them dreſt in a veſt of black and white flowered velvet, the other in yellow ſpeckled with black. The prince's garment was of rich cloth of gold. They brought us chairs, and we ſat down for ſome time, the ambaſſador talking to the prince by one of our captives, who reſted himſelf on his hands and knees at the threſhold of the door, and when he ſpoke to the prince, proſtrated himſelf almoſt cloſe to the ground. We were then led up ſtairs, and entertained with wine and muſic till dinner, which conſiſted of above twenty large diſhes, dreſſed in ſeveral ways.

Mequinez is ſituated in a delightful plain, at the diſtance of about twenty leagues from the city of Fez, and was an inconſiderable place before the emperor choſe to build his palace there, which has rendered it the metropolis of a large empire.

In the midſt of the city live the Jews, who have a place to themſelves, the gates of which are locked at night. They have an alcayde to protect them from being plundered by the common people; for as it is death for them to curſe, or lift up a hand

againſt the meaneſt Moor; the very boys kick them about at their pleaſure, againſt which they have no other remedy but running away.

Cloſe to Mequinez, on the north-weſt ſide, and only divided from it by a road, ſtands a large negroe town, that takes up as much ground as the city; but the houſes are neither ſo high, nor ſo well built. Its inhabitants are blacks or tawnies, out of whom the emperor recruits the ſoldiers for his court.

The emperor who treated us with ſuch civility, was named Muley Abdallah; he was 87 years of age, about 50 of which he had ſpent on the throne. But though his behaviour to us was obliging, yet he might juſtly be termed a monſter in the human form, and one of the moſt bloody tyrants that ever plagued mankind; for his life was one continued ſcene of exactions, murders, and the moſt horrid acts of cruelty, daily exerciſed on his ſlaves, and his miſerable ſubjects. Yet this wretch was eſteemed a ſaint: he was continually proſtrating himſelf on the earth, to offer up his petitions to Mahomet; and perpetually exerciſing wanton acts of inhumanity. By his four wives, and the many thouſand women he has had in his ſeraglio during his long reign, he is ſaid to have had 700 ſons able to mount a horſe; but the number of his daughters is not known.

It is a thouſand pities that ſo fine a country ſhould be ſubject to a government, that in the moſt effectual manner diſcourages induſtry and improvement: for the climate is delightful, though too hot, and the ſoil extreamly fertile; producing every thing that can contribute to uſe and pleaſure, even beyond imagination; nature in a great meaſure ſupplying the deficiency of their induſtry. They imitate the Spaniards in their manner of tilling the ground, which produces great quantities of wheat, barley, peaſe, beans, hemp, and flax; and they reap three times between May and September. Would the government but countenance induſtry, or at leaſt allow the people to enjoy in peace

peace the fruit of their labour, the land would be capable of producing a hundred times as much as is now conſumed in the country; for it is ſaid, that a hundredth part of the land is not cultivated.

The chief commodities exported from thence are tin, copper, hides, wool, cordovans, dates, honey, wax, raiſins, olives, almonds, gum-arabic, gum-ſandric, elephants teeth, oſtrich feathers, indigo, and fine mats.

Fez is the center of the trade of this empire, and from thence the caravans go to Mecca and Medina, carry goods into the Eaſt; and from thence large caravans ſet out every year to Guinea.

On the 27th of July, a little before ſun-ſet, we left Mequinez, with the articles of peace ſigned by the emperor, and travelling the ſame road we came, arrived at Tetuan on the 12th of Auguſt. Some of our captives died there, and upon the road; and one was drowned in the river Alcaſſar. We embarked with 296 of theſe captives, who were all that were left alive, and had not turned Moors. From them we learned, that at our coming to Mequinez there were reckoned to be 1100 Chriſtian ſlaves in the kingdom, about 300 of whom were Engliſh, without reckoning 19 who had embraced the Mahometan religion; there were 400 Spaniards, 165 Portugueſe, 152 French, 69 Dutch, 25 Genoeſe, and 3 Greeks: but ſome of all theſe different nations had been induced to change their religion, and thereby loſt all hope of being redeemed.

TRAVELS

Into the Inland Parts of

AFRICA,

BY

FRANCIS MOORE.

I LEFT England, ſays Mr. Moore, in July 1730, on being appointed a writer in the ſervice of the Royal African company, and on the 9th of November came to an anchor in the mouth of the Gambia. As we ſailed up that river near the ſhore, the country appeared very beautiful, being for the moſt part woody; and between the woods were pleaſant green rice grounds, which after the rice is cut, are ſtocked with cattle. On the 11th we landed at James's Iſland, which is ſituated in the middle of the river, that is here at leaſt ſeven miles broad. This iſland lies about ten leagues from the river's mouth, and is about three quarters of a mile in circumference. Upon it is a ſquare ſtone fort regularly built, with four baſtions; and upon each are ſeven guns well mounted, that command the river all round: beſide, under the walls of the fort facing the ſea, are two round batteries, on each of which are four large cannon well mounted, that carry ball of 24 pounds weight, and between theſe are nine ſmall guns mounted for ſalutes.

Beſide the fort, there are ſeveral factories up the river, ſettled for the convenience of trade; but they are all under the direction of the governor and chief merchants of the fort. For this purpoſe the company

pany have here three or four ſloops of about 30 tons each, and about the ſame number of long-boats; ſome of which are conſtantly employed in fetching proviſions and water from the main for the uſe of the garriſon, and the reſt are employed in carrying goods up to the factories, and bringing from them ſlaves, elephants teeth, and wax.

Soon after my arrival, I ſupped upon oyſters that grew upon trees: this being ſomewhat remarkable, it may be thought worthy of an explanation. Down the river, where the water is ſalt, and near the ſea, the river is bounded with trees called Mangroves; whoſe leaves being long and heavy, weigh the boughs into the water: to theſe leaves the young oyſters faſten in great quantities, where they grow till they are very large, and then you cannot ſeparate them from the tree, but are obliged to cut off the boughs with the oyſters hanging on them, reſembling ropes of onions.

On the 22d of February, one of the kings of Fonia came to the fort, and on his landing was ſaluted with five guns. He came to ſee the governor, or rather to aſk for ſome powder and ball, in order to enable him to defend himſelf againſt ſome people with whom he was at war: he was a young man, very black, tall, and well ſet; was dreſſed in a pair of ſhort yellow cotton-cloth breeches, and wore on his back a garment of the ſame cloth, made like a ſurplice: he had on his head a very large cap, to which was faſtened part of a goat's tail, which is a cuſtomary ornament with the great men of this river; but he had no ſhoes nor ſtockings. He and his retinue came in a large canoe, holding about 16 people, all armed with guns and cutlaſſes. With him came two or three women, and the ſame number of Mundingo drums, which are about a yard long, and a foot or twenty inches diameter at the top, but leſs at the bottom; made out of a ſolid piece of wood, and covered at the wideſt end with the ſkin of a kid.

They beat upon them with the left hand, uſing only one drum-ſtick; and the women will dance very briſkly to the ſound. They ſtaid at the fort all night, and then returned home, having nine guns fired at their going off.

It may be here proper to obſerve, that there are many different kingdoms on the banks of the Gambia, inhabited by ſeveral races of people, as Mundingoes, Jolloiffs, Pholeys, Floops, and Portugueſe. The moſt numerous are called Mundingoes, as is likewiſe the country they inhabit: theſe are generally of a black colour, and well ſet. When this country was conquered by the Portugueſe, about the year 1420, ſome of that nation ſettled in it, who have cohabited with theſe Mundingoes, till they are now very near as black as they: but as they ſtill retain a ſort of baſtard Portugueſe language, called Creole, and as they chriſten and marry by the help of a prieſt annually ſent thither from St. Jago, one of the Cape de Verde iſlands, they ſtill eſteem themſelves Portugueſe Chriſtians, as much as if they were actually natives of Portugal; and nothing angers them more than to call them Negroes, that being a term they uſe only for ſlaves.

On the north-ſide of the river Gambia, and from thence in-land, are a people called Jolloiffs, whoſe country extends even to the river Senegal. Theſe people are much blacker, and handſomer than the Mundingoes; for they have not the broad noſes and thick lips peculiar to the Mundingoes and Floops.

In every kingdom and country on each ſide of the river are people of a tawney colour, called Pholeys, who reſemble the Arabs, whoſe language moſt of them ſpeak; for it is taught in their ſchools; and the koran, which is alſo their law, is in that language. They are more generally learned in the Arabic, than the people of Europe are in Latin; for they can moſt of them ſpeak it, though they have a vulgar tongue called

called Pholey. They live in hords or clans, build towns, and are not ſubject to any of the kings of the country, though they live in their territories; for if they are uſed ill in one nation, they break up their towns, and remove to another. They have chiefs of their own, who rule with ſuch moderation, that every act of government ſeems rather an act of the people than of one man. This form of government is eaſily adminiſtered, becauſe the people are of a good and quiet diſpoſition, and ſo well inſtructed in what is juſt and right, that a man, who does ill, is the abomination of all.

In theſe countries the natives are not avaricious of lands; they deſire no more than what they uſe, and as they do not plough with horſes or cattle, they can uſe but very little.

The natives make no bread, but thicken liquids with the flour of the different grains. The maize they moſtly uſe when green, parching it in the ear, when it eats like green peas. Their rice they boil in the ſame manner as is practiſed by the Turks; and make flour of the Guinea corn and manſaroke, as they alſo ſometimes do of the two former ſpecies, by beating it in wooden mortars. The natives never bake cakes or bread for themſelves, but thoſe of their women who live among the Europeans learn to do both.

The Pholey are the greateſt planters in the country, though they are ſtrangers in it. They are very induſtrious and frugal, and raiſe much more corn and cotton than they conſume, which they ſell at reaſonable rates; and are ſo remarkable for their hoſpitality, that the natives eſteem it a bleſſing to have a Pholey town in their neighbourhood: beſide, their behaviour has gained them ſuch reputation, that it is eſteemed infamous for any one to treat them in an inhoſpitable manner.

The moſt general language uſed in theſe countries is the Mundingo; and whoever can ſpeak it, may travel

travel from the river's mouth up to the country of the Jencoes, or the merchants; a people ſo called, from their annually buying a great number of ſlaves there, and bringing them down to the lower parts of the river, to ſell them to the Europeans; though I believe their country cannot be leſs than ſix weeks journey from James's Fort.

The next language moſtly uſed here is called the Creole Portugueſe; though I believe it would be ſcarce underſtood at Liſbon: it is, however, ſooner learnt by Engliſhmen, than any other language uſed on the banks of this river, and is always ſpoken by the linguiſts or interpreters; and theſe two I learnt whilſt in the river.

The Arabic is not only ſpoken by the Pholeys, but by moſt of the Mahometans in the river, though they are Mundingoes; and it is obſerved, that thoſe who can write that language are not only very ſtrict at their devotions three or four times a day; but are remarkably ſober and abſtemious in their manner of living.

On the 4th of April I went to Gillyfree, which is a large town, a little below James's fort, inhabited by Portugueſe, Mundingoes, and ſome Mahometans, who have here a pretty little moſque. The Engliſh company have a factory here, pleaſantly ſituated, facing the fort, and alſo ſome gardens that ſupply the fort with greens and fruit.

A native here took me to his houſe, and ſhewed me a great number of arrows, daubed over with a black mixture, ſaid to be ſo venomous, that if the arrow did but draw blood it would be mortal, unleſs the perſon who made the mixture had a mind to cure it; for the man obſerved, that there were no poiſonous herbs, whoſe effects might not be prevented by the application of other herbs.

On the 11th, came down the river a veſſel commanded by captain Pyke, a ſeparate trader, from Joar, loaded with ſlaves, among whom was a perſon

of

of an elegant figure, named Job Ben Solomon, who was of the Pholey race, and ſon to the high prieſt of Bundo, in Foota, a place about ten days journey from Gillyfree. This perſon was travelling on the ſouth ſide of the Gambia, with a ſervant, and about 20 or 30 head of cattle, which induced the king of a country a little within the land, to ſeize not only the cattle, but Job and his man, both of whom he ſold for ſlaves to captain Pyke. The Pholeys, his humane countrymen, would have redeemed him; but they had the mortification to find that he was carried out of the river before they had notice of his being a ſlave; and captain Pyke ſailed with him to Maryland. Job, who was a perſon of extraordinary abilities, and diſtinguiſhed merit, was not ſo unhappy as he had reaſon to expect: but his adventures will be hereafter related, when I ſhall have occaſion to mention his return to this country.

On the 29th, the governor and I ſet out for Vintain, where we arrived in three hours, though it lies about ſix leagues from James's fort. On our coming to the town, the Alcalde, and all the principal inhabitants came to welcome us; and ſoon after came the prince, in whoſe dominions the town is ſituated.

The inhabitants are not very curious in their furniture; for the moſt that any of them have is a ſmall cheſt for cloaths, a matt raiſed upon poſts from the ground, to lie on; a jar to hold water, a callabaſh to drink it with; two or three wooden mortars, in which they pound their corn and rice; a baſket which they uſe as a ſieve, and two or three large callabaſhes, out of which they eat with their hands inſtead of ſpoons. They are not very careful of laying up ſtore againſt a time of ſcarcity; but chuſe rather to ſell what they can, as upon occaſion they can faſt two or three days without eating; but then they are always ſmoaking tobacco, which is of their own growth.

Here are cameleons, and great numbers of crocodiles, which the natives kill and eat: they admire both

both them and their eggs, which I have frequently ſeen them eat, when they had young ones in them as long as my finger. This is one of their niceſt diſhes.

Whilſt I was here, I ſaw an oſtrich, with a man riding upon its back, who was going down to the fort; it being a preſent to the governor, from one of our factors, who bought it at Fatatenda.

Soon after my arrival at Joar, the king of Barſally came thither, attended by three of his brothers, above 100 horſemen, and as many foot; and though he had a houſe of his own in the town, he inſiſted on lying at the factory. Mr. Roberts, Mr. Harriſon, who were factors, and I, were all the Engliſh there. The king immediately took poſſeſſion of Mr. Roberts's bed; and then having drank brandy till he was drunk, ordered Mr. Roberts to be held, while he himſelf took out of his pocket the keys of the ſtore-houſe, into which he and ſeveral of his people went, and took what they pleaſed: he ſearched chiefly for brandy; of which there happened to be but one anchor: he took that, and having drank till he was dead drunk, was put to bed. This anchor laſted him three days; and it was no ſooner empty, than he went all over the houſe to ſeek for more. At laſt he entered a room, in which Mr. Harriſon lay ſick, and ſeeing there a caſe that contained ſix gallons and a half, that belonged to him and me, he ordered Mr. Harriſon to get out of bed and open it: he, however, told him with great gravity, that there was nothing in it but ſome of the company's papers; and that it muſt not be opened; but the king was too well acquainted with liquor caſes to be ſo eaſily deceived; and therefore ordered ſome of his men to hold Mr. Harriſon in bed, while he himſelf took the key out of his breeches pocket. He then opened the cheſt, took out all the liquor, and was not ſober while it laſted: but he often ſent for Mr. Harriſon and me to drink with him. At length it being all drank, he talked

talked of going home; on which his people, and even his chief miniſters, who were his general, and the keeper of his ſtores, amuſed themſelves with taking whatever they liked, and had the aſſurance to open even cheſts and boxes. This we could not help, for what reſiſtance could three men make againſt 200? What they took amounted to 20 l. ſterling.

Sometimes the king would ride abroad, and take moſt of his attendants with him: but when he was gone we were plagued with the company of two of his brothers, who were, if poſſible, worſe than his majeſty. Once during his abſence, Boomey Haman Benda, one of theſe princes, laid hold of a mug of water, and pretending to drink, took a mouthful, and then ſetting the mug on the table, ſpurted the water in my face. Upon which, conſidering that if I ſuffered ſuch inſolence to paſs unreſented, it would render me liable to be continually inſulted, I took the remainder of the water, and threw it into his breeches. Upon this he pulled out his knife, and endeavoured to ſtab me, but was prevented by his favourite attendant, who held his arm, and ſoon after repreſented to him the unhandſome manner in which he had treated me, and the provocation I had received to wet him. This made him ſo aſhamed, that coming up to me, he laid himſelf down on the floor without his garment, took my foot, and placed it on his neck, and there lay till I deſired him to riſe: after which, no man appeared more my friend, nor ſhewed greater willingneſs to oblige me.

This king, as well as all his attendants, are of the Mahometan religion, notwithſtanding their being ſuch drunkards; and this monſter, when he is ſober, even prays. His people, as well as himſelf, always wear white cloaths and white caps; and as they are exceeding black, this dreſs makes them look very well.

This tyrant is tall, and ſo paſſionate, that when any of his men affront him, he makes no ſcruple of ſhoot-

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ing them; and ſometimes when he goes aboard a company's ſloop at Cohone, where he uſually reſides, he inhumanly ſhews his dexterity by ſhooting at the canoes that paſs by, frequently killing one or two men in a day. He has many wives, but never brings above two or three abroad at a time with him. Among his brothers, there are ſome to whom he ſeldom ſpeaks, or permits to come into his company; and when they obtain his favour, they pull off their caps and garments, and throw duſt upon their heads, as all except white men do, who come into the king's preſence.

The dominions of this prince are very extenſive, and are divided into ſeveral provinces, over which he appoints governors, called boomeys, who annually come to pay him homage.

At length the king and his guards, to our great joy, left the factory, in order to return to Cohone; but they firſt ſtript Mr. Roberts's chamber, and took away his cloaths and books, which laſt they offered to ſell to a Mahometan prieſt; but he being a friend to Mr. Roberts, told them, he believed they were books in which he kept the account of his goods, and that to take them away would inevitably ruin him: upon which they gave him leave to return them.

However, five months after, the king of Barſally paid us another viſit, and ſtaying about a week, during which he behaved much in the ſame manner as before, he and his attendants again left us; but ſome of them firſt broke open my bureau, and took out things to a conſiderable value; and the ſame fate attended Mr. Roberts: beſide which they took a great quantity of the company's goods.

In the interval which paſſed between theſe two viſits, I had been made factor, and had received orders to take charge of the factory of Joar: but I was unwilling to accept of this office, as that factory was liable to ſo many inſults from a drunken monarch, void of every principle of juſtice, and deſtitute of the

feeling of humanity. I therefore took an inventory of the goods the company had there, in January 1732, and taking a letter to the governor from Mr. Roberts, my collegue, returned to James's fort.

In March I returned to my factory: but Mr. Hugh Hamilton being ſent up the river to ſettle a factory at Fatatenda, I was permitted to accompany him; and accordingly on the 9th of April we left Joar, and proceeded in a ſloop up the Gambia. The next day we arrived at Yanimarew, which is the pleaſanteſt port in the whole river, the country being delightfully ſhaded with palm and palmetto trees. The company have here a ſmall houſe, with a black factor, to purchaſe corn for the uſe of the fort.

On my arrival at Nackway, the natives welcomed me with the muſic of the balafeu, which, at about 100 yards diſtance, ſounds ſomething like a ſmall organ. It is compoſed of about 20 pipes of very hard wood finely poliſhed; which diminiſh by little and little, both in length and breadth, and are tied together by thongs of very fine leather. Theſe thongs are twiſted about ſmall round wands, put between the pipes to keep them at a diſtance; and underneath the pipes are faſtened 12 or 14 callabaſhes of different ſizes. This inſtrument they play upon with two ſticks, covered with a thin ſkin taken from the trunk of the palmetto tree, or with fine leather, to make the ſound leſs harſh. Both men and women dance to this muſic, which they much admire, and are highly delighted to have a white man dance with them.

Having finiſhed my buſineſs here, I returned to Yamyamacunda; and having continued there about three months, proceeded ſtill farther up the river to Fatatenda. The Gambia is there as wide as the Thames at London-Bridge, and ſeemed very deep; but what is moſt extraordinary, the tide in the dry ſeaſon riſes three or four feet, though that place is 600 miles from the river's mouth.

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On the 20th of November in the evening was a total eclipſe of the moon; and the Mundingoes told me, the darkneſs was occaſioned by a cat's putting her paw between the moon and the earth. The Mahometans in this country were ſinging and dancing the whole time, becauſe they expect their prophet to come in an eclipſe.

I ſtayed at Yamyamacunda, till the 5th of May, 1734; and was employed in the company's ſervice in different parts of the river till the 13th of July following, when I was deſired to come down to James's Fort: I was there on the 8th of Auguſt, when the Dolphin ſnow arrived, with four writers, and Job Ben Solomon, on board. We have already mentioned his being robbed and carried to Joar, where he was ſold to captain Pyke, by whom he was carried to Maryland. Job was there ſold to a planter, with whom he had lived about a twelvemonth, in all which time he had the happineſs not to be ſtruck by his maſter, and had then the good fortune to have a letter of his own writing in the Arabic tongue conveyed to England. This letter coming to the hand of Mr. Oglethorp, he ſent it to Oxford to be tranſlated; which being done, it gave him ſuch ſatisfaction, and inſpired him with ſo good an opinion of the author, that he immediately ſent orders to have him bought of his maſter. This happened a little before that gentleman's ſetting out for Georgia; and before his return from thence, Job arrived in England; where being brought to the acquaintance of Sir Hans Sloane, he was found to be a perfect maſter of the Arabic tongue, by his tranſlating ſeveral manuſcripts and inſcriptions on medals. That learned antiquary recommended him to the duke of Montague, who being pleaſed with his genius and capacity, the agreeableneſs of his behaviour, and the ſweetneſs of his temper, introduced him to court; where he was graciouſly received by the royal family and moſt of the nobility, who

who honoured him with many marks of favour. The African company and the chief merchants of the city ſtrove who ſhould oftenеſt invite him to their tables. His good ſenſe engaged their eſteem; he freely diſcourſed on every ſubject, and attended the churches of the moſt celebrated divines. When he had been in England about 14 months, his ardent deſire to ſee his native country made him preſs for his departure. He had wrote from England to the high prieſt his father, and earneſtly longed to ſee him. Upon his ſetting out from England, he received many noble preſents from queen Caroline, prince William, the duke of Montague, and the earl of Pembroke, ſeveral ladies of quality, Mr. Holden, and the royal African company; and the latter ordered all their agents to ſhew him the greateſt reſpect.

On his arrival at James's Fort, Job deſired that I would ſend a meſſenger to his country to let his friends know where he was. I ſpoke to one of the blacks whom he uſually employed, to procure me a meſſenger, and he brought me a Pholey, who not only knew the high prieſt his father, but Job himſelf, and expreſſed great joy at ſeeing him ſafely returned from ſlavery; he being the only man, except one, ever known to come back to his country, after being once carried a ſlave out of it by white men. Job gave him the meſſage himſelf, and deſired that his father would not come down to him, obſerving that it was too far for him to travel; and that it was fit the young ſhould go to the old, and not for the old to come to the young. He alſo ſent ſome preſents to his wives; and deſired the man to bring his little one, who was his beſt beloved, down with him.

Job having a mind to go up to Joar, to talk with ſome of his countrymen, went along with me. We arrived at the creek of Damaſenſa; and having ſome old acquaintances at the town of that name, Job and I went in the yawl: in the way going up a narrow place for about half a mile, we ſaw ſeveral monkeys

of a beautiful blue and red, which the natives told me never ſet their feet on the ground, but live entirely among the trees, leaping from one to another, at ſuch great diſtances, as would appear improbable to any but an eye-witneſs.

In the evening as my friend Job and I were ſitting under a great tree at Damaſenſa, there came ſix or ſeven of the very people, who, three years before, had robbed and made a ſlave of him, at about 30 miles diſtance from that place. Job, though naturally poſſeſſed of a very even temper, could not contain himſelf on ſeeing them: he was filled with rage and indignation, and was for attacking them with his broad ſword and piſtols, which he always took care to have about him. I had much ado to diſſuade him from ruſhing upon them: but at length repreſenting the ill conſequences that would infallibly attend ſo raſh an action, and the impoſſibility that either of us ſhould eſcape alive, I made him lay aſide the attempt, and perſuading him to ſit down, and pretending not to know them, to aſk them queſtions about himſelf; which he accordingly did; and they told him the truth. At laſt he enquired how the king their maſter did? they replied, that he was dead; and by farther inquiry we found that amongſt the goods for which he ſold Job to captain Pyke there was a piſtol, which the king uſed commonly to wear ſlung by a ſtring about his neck; and as they never carry arms without their being loaded, the piſtol one day accidentally went off, and the balls lodging in his throat, he preſently died. Job was ſo tranſported at the cloſe of this ſtory, that he immediately fell on his knees, and returned thanks to Mahomet for making him die by the very goods for which he ſold him into ſlavery. Then returning to me, he cried, "You ſee now, Mr. Moore, that God Almighty was diſpleaſed at this man's making me a ſlave, and therefore made him die by the very piſtol for which he ſold me: yet I ought to forgive him, b cauſe had not I been ſold,

I ſhould

I ſhould neither have known any thing of the Engliſh tongue, nor have had any of the fine, uſeful, and valuable things, I have brought with me; nor have known that there is ſuch a place in the world as England; nor ſuch noble, good, and generous people as queen Caroline, prince William, the duke of Montague, the earl of Pembroke, Mr. Holden, Mr. Oglethorpe, and the royal African company."

After this Job went frequently with me to Cower, and ſeveral other places about the country. He always ſpoke very handſomely of the Engliſh; and what he ſaid removed much of that horror the Pholeys felt for the ſtate of ſlavery amongſt them. For they before generally imagined, that all who were ſold for ſlaves, were at leaſt murdered, if not eaten, ſince none ever returned. His deſcriptions alſo gave them an high opinion of the power of England, and a veneration for the Engliſh, who traded amongſt them. He ſold ſome of the preſents he brought with him for trading goods, with which he bought a woman ſlave, and two horſes, which he deſigned to take with him to Bundo. He gave his countrymen a good deal of writing paper, a very valuable commodity amongſt them, for the company had made him a preſent of ſeveral reams. He uſed frequently to pray; and he behaved with great affability and mildneſs to all, which rendered him extreamly popular.

The meſſenger not returning ſo ſoon as was expected, Job deſired to go down to James's Fort, to take care of his goods; and I promiſed not only to ſend him word when the meſſenger came back, but to ſend other meſſengers, for fear the firſt ſhould have miſcarried.

At length the meſſenger returned with ſeveral letters, and advice that Job's father was dead; but had lived to receive the letters his ſon had ſent him from England, which gave him the welcome news of his being redeemed from ſlavery, and an account of the figure he made in England: that one of Job's wives

was married to another man; but that as ſoon as the new huſband had heard of his return, he thought it adviſeable to abſcond; and that ſince Job's abſence from his native country, there had been ſuch a dreadful war, that the Pholeys there had not one cow left, though before Job's departure his countrymen were famed for their numerous herds. With this meſſenger came many of Job's old friends, whom he was exceeding glad to ſee; but notwithſtanding the joy their preſence gave him, he ſhed abundance of tears for the loſs of his father, and the misfortunes of his country. He forgave his wife, and the man who had taken her; "For Mr. Moore, ſaid he, ſhe could not help thinking I was dead; for I was gone to a land from whence no Pholey ever yet returned; therefore neither ſhe nor the man is to be blamed." During three or four days he converſed with his friends without any interruption except to ſleep or eat.

As I have brought this account almoſt to the time of my leaving this country, it will be neceſſary to give a more particular deſcription of it, with reſpect to the climate, the general cuſtoms of the natives, and the trade carried on there.

As the mouth of the Gambia lies in the latitude of 13° 20′ north, and in 15° 20′ weſt longitude, there is no wonder that the climate is exceſſive hot; but the greateſt heats are generally about the latter end of May, a fortnight or three weeks before the rainy ſeaſon begins. The ſun is perpendicular twice in the year, and the days are never longer from ſun-riſing to ſun-ſet than 13 hours, nor ever ſhorter than 11. What at firſt ſeemed to me ſtrange, was that as ſoon as it grew light, the ſun aroſe, and it no ſooner ſet than it grew dark.

The rainy ſeaſon commonly begins with the month of June, and continues till the latter end of September, or the beginning of October. The wind comes firſt, and blows exceſſive hard, for the ſpace of half an hour or more, before any rain falls, ſo that a veſſel

may be ſuddenly ſurpriſed and overſet by it: a perſon may however perceive the ſigns of its coming; for the clouds grow very black, and the lightenings darting from them, have an awful appearance. Both the thunder and the lightening are exceeding dreadful; the flaſhes ſucceeding each other ſo ſwiftly, as to render it continually light, while the thunder at the ſame time ſhakes the very ground. During the rain the air is generally cool: but the ſhower is no ſooner over, than the ſun breaks out exceſſive hot, which induces ſome people to caſt off their cloaths, and lie down to ſleep; but before they are awake, another tornado perhaps comes, when the cold ſtrikes into their very bones, and gives them fits of illneſs, which to the Europeans are very fatal. During the rainy ſeaſon the ſea breezes ſeldom blow; but inſtead of them, eaſterly winds, which in the months of November, December, January, and February, generally blow very freſh, and ſometimes the evenings and mornings are exceeding cold, and the middle of the day very hot.

Four months in the year are unhealthful, and very tedious to thoſe who come from a colder climate; but a perpetual ſpring, in which you commonly ſee ripe fruit and bloſſoms on the ſame tree, makes ſome amends for that inconvenience. Beſide, the heat of the air is frequently moderated by pleaſant and refreſhing breezes.

The Gambia is of ſuch a length as to be navigable for ſloops above 600 miles, the tides reaching ſo far from its mouth. The land on each ſide of this great and fine river is for the moſt part flat and woody about a quarter of a mile beyond its banks: and within that ſpace are pleaſant open grounds, on which the natives plant rice; and in the dry ſeaſon it ſerves the cattle for paſture. Thus within land it is generally very woody; but near the towns there is always a large ſpot of ground cleared for corn. Near the ſea no hills are to be ſeen; but high up the river are lofty

mountains. Theſe are chiefly compoſed of iron ſtone, and though they are ſometimes little elſe but a continued hard rock, they are full of trees, and ſerve greatly to beautify the face of the country.

In every kingdom there are ſeveral perſons called lords of the ſoil, who have the property of all the palm and palmetto trees, ſo that none are allowed to draw any wine from them, without their knowlege and conſent. Thoſe who obtain leave to draw wine, give two days produce in a week, to the lord of the ſoil; and white men are obliged to make a ſmall preſent to them, before they cut palmetto leaves, or graſs, to cover their houſes.

The palm is a fine ſtraight tree that grows to a prodigious height, and out of it the natives extract a ſort of white liquor like whey, called palm wine; by making an inciſion on the top of the trunk, to which they apply gourd bottles, and into theſe the liquor runs by means of a pipe made of leaves. This wine is very pleaſant as ſoon as it is drawn, it being extraordinary ſweet; but is apt to purge very much: however, in a day or two it ferments, and grows rough and ſtrong like Rheniſh wine; when not being at all prejudicial to the health, it is plentifully drank by the negroes. It is very ſurpriſing to ſee how nimbly the natives will go up theſe trees, which are ſometimes 60, 70, or 100 feet high, and the bark ſmooth. They have nothing to help them to climb, but a piece of the bark of a tree made round like a hoop, with which they encloſe themſelves and the tree; then fixing it under their arms, they ſet their feet againſt the tree, and their backs againſt the hoop, and go up very faſt: but ſometimes they miſs their footing; or the bark on which they reſt breaks or comes untied, when falling down, they loſe their lives.

The people here, as in all other hot countries, marry their daughters very young; even ſome are contracted as ſoon as they are born, and the parents can never after break the match; but it is in the

power

power of the man never to come and claim his wife; and yet without his conſent ſhe cannot marry another. Before a man takes his wife, he is obliged to pay her parents two cows, two iron bars, and 200 cola, a fruit that grows a great way within land: it is an exceeding good bitter, and much reſembles a horſe-cheſnut with the ſkin off.

When a man takes home his wife, he makes a feaſt at his own houſe, to which all who pleaſe come without the form of an invitation. The bride is brought thither upon mens ſhoulders, with a veil over her face, which ſhe keeps on till ſhe has been in bed with her huſband, during which the people dance and ſing, beat drums, and fire muſkets.

After the wife is brought to bed, ſhe is not to lie with her huſband for three years, if the child lives ſo long; for during that term the child ſucks, and they are firmly perſuaded that lying with their huſbands would ſpoil their milk, and render the child liable to many diſeaſes. The women alone are ſubject to all the mortifications attending ſo long an abſtinence; for every man is allowed to take as many wives as he pleaſes: but if the wife is found falſe to her huſband, ſhe is liable to be ſold for a ſlave. Upon any diſlike, a man may turn off his wife, and make her take all her children with her; but if he has a mind to take any of them himſelf, he generally chuſes ſuch as are big enough to aſſiſt him in providing for his family. He has even the liberty of coming ſeveral years after they have parted, and taking from her any of the children he had by her. But if a man is diſpoſed to part with a wife who is pregnant, he cannot oblige her to go till ſhe is delivered.

The women are kept in the greateſt ſubjection; and the men, to render their power as compleat as poſſible, influence their wives to give them an unlimited obedience, by all the force of fear and terror. For this purpoſe the Mundingoes have a kind of image eight or nine feet high, made of the bark of

trees, dreſſed in a long coat, and crowned with a whiſp of ſtraw. This is called a Mumbo Jumbo; and whenever the men have any diſpute with the women, this is ſent for to determine the conteſt, which is almoſt always done in favour of the men. One who is in the ſecret, conceals himſelf under the coat, and bringing in the image, is the oracle on theſe occaſions. No one is allowed to come armed into his preſence. When the women hear him coming, they run away and hide themſelves; but if you are acquainted with the perſon concealed in the Mumbo Jumbo, he will ſend for them all to come, make them ſit down, and afterward either ſing or dance, as he pleaſes; and if any refuſe to come, he will ſend for, and whip them. Whenever any one enters into this ſociety, they ſwear in the moſt ſolemn manner never to divulge the ſecret to any woman, or to any perſon that is not entered into it: and to preſerve the ſecret inviolable, no boys are admitted under 16 years of age. The people alſo ſwear by the Mumbo Jumbo; and the oath is eſteemed irrevocable. There are very few towns of any note that have not one of theſe objects of terror, to frighten the poor women into obedience.

About the year 1727, the king of Jagra having a very inquiſitive woman to his wife, was ſo weak as to diſcloſe to her this ſecret; and ſhe being a goſſip, revealed it to ſome other women of her acquaintance. This at laſt coming to the ears of ſome who were no friends to the king, they, dreading leſt if the affair took vent, it ſhould put a period to the ſubjection of their wives, took the coat, put a man into it, and going to the king's town, ſent for him out, and taxed him with it: when he not denying it, they ſent for his wife, and killed them both on the ſpot. Thus the poor king died for his complaiſance to his wife, and ſhe for her curioſity.

The women pay ſuch reſpect to their huſbands, that when a man has been a day or two from home his wives

wives ſalute him on their knees; and in the ſame poſture they always give him water to drink.

When a child is new born they dip him over head and ears in cold water three or four times in a day; and as ſoon as he is dry, rub him over with palm oil, particularly the back-bone, the ſmall of the back, the elbows, neck, knees, and hips. When they are born they are of an olive colour, and ſometimes do not turn black till they are a month or two old.

I do not find that they are here born with flat noſes; but the mothers, when they waſh the children, preſs down the upper part of the noſe: for large breaſts, thick lips, and broad noſtrils, are eſteemed extreamly beautiful. One breaſt is generally larger than the other.

About a month afterward they name the child, which is done by ſhaving its head, and rubbing it over with oil; and a ſhort time before the rainy ſeaſon begins, they circumciſe a great number of boys, of about 12 or 14 years of age, after which the boys put on a peculiar habit; the dreſs of each kingdom being different. From the time of their circumciſion to that of the rains, they are allowed to commit what outrages they pleaſe, without being called to an account for them; and when the firſt rain falls, the term of this licentiouſneſs being expired, they put on their proper habit.

The people are naturally very jocoſe and merry, and will dance to a drum or ballafeu, ſometimes 24 hours together, now and then dancing very regularly, and at other times uſing very odd geſtures, ſtriving always to outdo each other in nimbleneſs and activity.

The behaviour of the natives to ſtrangers is really not ſo diſagreeable as people are apt to imagine; for when I went through any of their towns, they almoſt all came to ſhake hands with me, except ſome of the women, who having never before ſeen a white man,

ran

ran away from me as faſt as they could, and would not by any means be perſuaded to come near me. Some of the men invited me to their houſes, and brought their wives and daughters to ſee me; who then ſat down by me, and always found ſomething to wonder at and admire, as my boots, ſpurs, cloaths, or wig.

Some of the Mundingoes have many ſlaves in their houſes; and in theſe they pride themſelves. They live ſo well and eaſily, that it is ſometimes difficult to know the ſlaves from their maſters and miſtreſſes; they being frequently better cloathed, eſpecially the females, who have ſometimes coral, amber, and ſilver, about their wriſts, to the value of 20 or 30 l. ſterling.

In almoſt every town they have a kind of drum of a very large ſize, called a tangtong, which they only beat at the approach of an enemy, or on ſome very extraordinary occaſion, to call the inhabitants of the neighbouring towns to their aſſiſtance; and this in the night-time may be heard ſix or ſeven miles.

There was a cuſtom in this country which is not thoroughly repealed, that whatever commodity a man ſells in the morning, he may, if he repents his bargain, go and have it returned to him again, on his paying back the money any time before the ſetting of the ſun the ſame day. This cuſtom is ſtill in force very high up the river; but below it is pretty well worn out.

Whenever any factories are ſettled, it is cuſtomary to put them, and the perſons belonging to them, under the charge of the people of the neareſt large town, who are obliged to take care of it, and to let none impoſe upon the white men, or uſe them ill; and if any body is abuſed, he muſt apply to the alcalde, the head man of the town, who will ſee that juſtice is done him. This man is, up the river, called the white man's king; and has beſide very great power. Almoſt every town has two common fields,

one

one for their corn and the other for their rice, and he appoints the labour of the people: he ſees that the men work in the corn fields, and the women and girls in the rice grounds, and afterward divides the crop among them. He likewiſe decides all quarrels, and has the firſt voice in all conferences relating to any thing belonging to the town.

The trade of the natives conſiſts in gold, ſlaves, elephants teeth, and bees-wax. The gold is finer than ſterling, and is brought in ſmall bars, big in the middle, and turned round into rings, from 10 to 40 s. each. The merchants who bring this, and other inland commodities, are blacks of the Mundingo race, called Joncoes, who ſay, that the gold is not waſhed out of the ſand, but dug out of mines in the mountains, the neareſt of which is 20 days journey up the river. In the country where the mines are, they ſay there are houſes built with ſtone, and covered with terraſs; and that the ſhort cutlaſſes and knives of good ſteel, which they bring with them, are made there.

The ſame merchants bring down elephants teeth, and in ſome years ſlaves to the amount of 2000, moſt of whom they ſay are priſoners of war; and bought of the different princes by whom they are taken. The way of bringing them is, by tying them by the neck with leather thongs, at about a yard diſtance from each other, 30 or 40 in a ſtring, having generally a bundle of corn, or an elephant's tooth upon each of their heads. In their way from the mountains they travel through extenſive woods, where they cannot for ſome days get water; they therefore carry in ſkin bags enough to ſupport them for that time. I cannot be certain of the number of merchants who carry on this trade; but there may perhaps be about 100 who go up into the inland country with the goods, which they buy from the white men, and with them purchaſe, in various countries, gold, ſlaves, and elephants

teeth,

teeth. They uſe aſſes, as well as ſlaves, in carrying their goods, but no camels nor horſes.

Beſide the ſlaves brought down by the negro merchants, there are many bought along the river, who are either taken in war like the former, or condemned for crimes, or ſtolen by the people: but the company's ſervants never buy any which they ſuſpect to be of the laſt ſort, till they have ſent for the alcalde, and conſulted with him. Since this ſlave trade has been uſed, all puniſhments are changed into ſlavery; and the natives reaping advantage from ſuch condemnations, they ſtrain hard for crimes, in order to obtain the benefit of ſelling the criminal: hence not only murder, adultery, and theft, are here puniſhed by ſelling the malefactor; but every trifling crime is alſo puniſhed in the ſame manner. Thus at Cantore, a man ſeeing a tyger eating a deer, which he himſelf had killed and hung up near his houſe, fired at the tyger, but unhappily ſhot a man: when the king had not only the cruelty to condemn him for this accident; but had the injuſtice and inhumanity to order alſo his mother, his three brothers, and his three ſiſters, to be ſold. They were brought down to me at Yamyamacunda, when it made my heart ache to ſee them; but on my refuſing to make this cruel purchaſe, they were ſent farther down the river, and ſold to ſome ſeparate traders at Joar, and the vile avaricious king had the benefit of the goods for which they were ſold.

Indeed the cruelty and villainy of ſome of theſe princes can ſcarcely be conceived. Thus, whenever the king of Barſally, ſome of whoſe villanies I have already mentioned, wants goods or brandy, he ſends to the governor of James's Fort, to deſire him to ſend a ſloop there with a proper cargo; which is readily complied with. Mean while, the king goes and ranſacks ſome of his enemies towns, and ſeizing the innocent people, ſells them to the factors in the ſloop,

for

for ſuch commodities as he wants, as brandy, rum, guns, gunpowder, ball, piſtols, and cutlaſſes, for his attendants and ſoldiers, with coral and ſilver for his wives and concubines: but in caſe he is not at war with any neighbouring king, he then falls upon one of his own towns, which are very numerous, and uſes them in the ſame manner, ſelling thoſe for ſlaves, whom he is bound by every obligation to protect.

Several of the natives of theſe countries have many ſlaves born in their families. Thus there is a whole village near Brucoe of 200 people, who are the wives, ſlaves, and children of one man. And though in ſome parts of Africa they ſell the ſlaves born in the family; yet this is here thought extreamly wicked; and I never heard but of one perſon who ever ſold a family ſlave, except for ſuch crimes as would have authoriſed its being done, had he been free. Indeed, if there are many ſlaves in the family, and one of them commits a crime, the maſter cannot ſell him without the joint conſent of the reſt: for if he does, they will all run away to the next kingdom, where they will find protection.

Ivory, or elephants teeth, is the next principal article of commerce. Theſe are obtained either by hunting and killing the beaſts, or are picked up in the woods. This is a trade uſed by all the nations hereabouts; for whoever kills an elephant, has the liberty of ſelling him and his teeth. But thoſe traded for in this river are generally brought from a good way within land. The largeſt tooth I ever ſaw weighed 130 pounds.

The fourth branch of trade conſiſts in bees-wax. The Mundingoes make beehives of ſtraw ſhaped like ours, and fixing to each a bottom board, in which is a hole, for the bees to go in and out, hang them on the boughs of trees. They ſmother the bees in orde to take the combs, and preſſing out the honey, of which they make a kind of metheglin, boil up the

wax

wax with water, ſtrain it, and preſs it through hair cloths into holes made in the ground.

At length, on the 8th of April 1735, having delivered up the company's effects to Mr. James Conner, I embarked on board the company's ſloop. Among other perſons, Job came down with me to the ſloop, and parted with me with tears in his eyes; at the ſame time giving me letters to the duke of Montague, the royal African company, Mr. Oglethorpe, and ſeveral other gentlemen in England, telling me to give his love and duty to them, and to acquaint them, that as he deſigned to learn to write the Engliſh tongue, he would, when he was maſter of it, ſend them longer epiſtles. He deſired me, that as I had lived with him almoſt ever ſince he came there, I would let his grace and the other gentlemen know what he had done; and that he was going to the gum foreſt, and would endeavour to produce ſo good an underſtanding between the company and the Pholeys, that he did not doubt but that the Engliſh would procure the gum trade: adding, that he would ſpend his days in endeavouring to do good to the Engliſh, by whom he had been redeemed from ſlavery, and from whom he had received innumerable favours.

Soon after he returned on ſhore, while I ſailed to England; and at length, on the 13th of July, landed at Deal.

THE TRAVELS OF Sir JOHN CHARDIN THROUGH MINGRELIA and GEORGIA into PERSIA.

IT may not be amiſs to obſerve, by way of preface, that the author of theſe travels was a gentleman of a good family in France, and of a liberal education. He applied himſelf to commerce very early, and proſecuted with great ſucceſs the moſt conſiderable branch of foreign trade, that of dealing as a merchant in jewels, which he underſtood perfectly, and by which he acquired, with an unſpotted character, a very large and affluent fortune. He made ſeveral excurſions into the Eaſt, by different roads; and reſided ſeveral years in Perſia; had very great and uncommon opportunities of entring deeply into the ſubjects of which he has treated, and digeſted his accounts with great accuracy and perſpicuity: ſo that they have been eſteemed not only here, but in France, and throughout Europe in general, as the moſt perfect in their kind that have hitherto appeared.

This gentleman, when the perſecution againſt the Proteſtants broke out in France, came over hither, and brought with him great riches. He was received with much reſpect at court; and king Charles II as a mark of his favour, beſtowed upon him in 1683, the honour of knighthood. He publiſhed the firſt edition

edition of his travels in our language, in a large folio volume; but they have been ſince ſeveral times printed with many corrections, great improvements, and conſiderable augmentations in French. He continued to reſide here, and purchaſed a conſiderable eſtate; ſo that in the reign of queen Anne, we find him frequently mentioned by ſuch as took occaſion to ſhew how much the wealth of England was improved, and its trade increaſed, by encouraging foreigners of the Proteſtant religion, to come and ſettle amongſt us. Sir John died at a good old age, in 1712. He left behind him two ſons, and ſeveral daughters.

I left Paris, ſays Sir John, on the 17th of Auguſt 1671, to return to Perſia, where the late king had by letters patent made me his merchant, and ordered me to procure many jewels of value, his majeſty having drawn with his own hand, the models by which he would have them ſet. Mr. Raiſin, a gentleman of great integrity, who had been my companion in my former travels, engaged again in this trade. We ſpent 14 months in the richeſt countries of Europe, in ſearch of the largeſt ſtones, and the fineſt wrought corals. We cauſed to be made the richeſt goldſmith's work, watches, and curious clocks; and beſide, took with us 12,000 ducats in gold.

We travelled by the way of Milan, Venice, and Florence; and arriving at Leghorn, embarked in a ſhip under a Dutch convoy, and ſailed to Smyrna; which we reached on the 2d of March 1672, and 12 days after arrived at Conſtantinople. In this city we remained four months: but in the mean while there happening a quarrel between the grand vizier and the French ambaſſador, a report was ſpread, that the former intended to arreſt, not only the ambaſſador, but all of the French nation in that city; when being afraid that our goods, which were very rich, would be ſeized, we endeavoured by all poſſible means to leave Conſtantinople, and to proceed on our journey

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Udskoi Ostrog
Aldan R.
Sea of Kamchatka
Aklanskoi
Sachinanskoi Ostrog
Aldanskoi Sim
Penzinskoi
Kamchatka
Bering I.
Land which is seen from Bering I.
St. Theodore I.
St. Macaire I.
Sagalin
Tartarian Str.
Seduction I.
Kuriles Is
Patience C.
Amur R.
Yakutskoi
Ostrog
Old Angara
Selinga
Merghen or Sagalian
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Nan-king
Nimpo
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to Perſia. The caravans in thoſe hot months did not travel; but the porte being about to ſend a new commander with ſoldiers, and the annual ſupply of money to the fort of Azoph, on the lake Mœotis, we obtained a paſſage in a Turkiſh ſaick belonging to the fleet; and on the 27th of July embarked at a port in the Thracian Boſphorus.

On the 3d of Auguſt in the morning, we arrived at Caffa, a port in the Tauricus Cherſoneſus, a peninſula ſo called, from its being firſt inhabited by the Scythians of mount Taurus. It is 35 leagues from north to ſouth, and 55 from eaſt to weſt. But the iſthmus that joins it to the continent is not above a league in breadth. It is inhabited by the Crim Tartars, who dwell in cities and towns, while their neighbours the Nogays and Calmucs, dwell in tents, as the reſt do on the continent.

From Caffa to the ſtreights that open into the lake Mœotis is 120 miles. The country on both ſides is ſubject to the Turks, and thinly inhabited by the Tartars, almoſt all the coaſt being deſart. From the ſtreight to Mingrelia is reckoned 600 miles along the ſhore, which conſiſts of pleaſant woods, thinly inhabited by the Circaſſian Tartars, who are neither ſubject nor tributary to the porte. The veſſels that come from Conſtantinople to Mingrelia trade with this people, but do it with their arms in their hands, and by hoſtages; for they are remarkable for their infidelity and perfidiouſneſs, and ſeldom fail to ſteal wherever they find an opportunity. The trade with them is carried on by exchange; the Circaſſians bringing down ſlaves of all ages and ſexes, honey, wax, leather, jackals, and the ſkins of ſome beaſts, for ſuch commodities as they want.

Circaſſia is a pleaſant and fertile country that produces great plenty of all ſorts of fruit without labour, as apples, pears, cherries, and walnuts; but the chief wealth of the inhabitants conſiſts in cattle, as ſheep, whoſe wool is as fine as that of Spain, deer,

goats, and well-ſhaped horſes, ſo ſwift and ſtrong, that they will tire wild beaſts, and overtake them in the chaſe. They ſow no grain but millet for their bread, and barley for their horſes, and their women till and manure the ground. Their drink is water and boza, which is a liquor made of millet, as intoxicating as wine. They live in wooden huts, and go almoſt naked. Their beds are made of ſheep-ſkins ſewed together, and ſtuffed with millet leaves beaten in the thraſhing as ſmall as oat chaff. They were formerly Chriſtians: but are now of no religion, except obſerving ſome ſuperſtitious ceremonies borrowed from the Chriſtians and Mahometans; and they are all ſworn enemies to thoſe who live in the provinces round about them.

The Abcas border upon the Circaſſians, and poſſeſs about 100 miles on the coaſt between Mingrelia and Circaſſia. They are not ſo ſavage as the Circaſſians; but are as much inclined to robbery. They, like their neighbours, are in want of all the conveniencies of life, and have nothing to exchange for them but human creatures, furs, the ſkins of deer and tygers, box-wood, wax, and honey.

The inhabitants of Caucaſus who border upon Colchis are the Alanes, Suanes, Gigues, Caracioles or Cara-cherks, that is, Black Circaſſians, ſo called by the Turks, not from their complexion, for they are eſteemed the faireſt people upon the earth; but from their country, which is always darkened with clouds and fogs. They were anciently Chriſtians, but now live by robbery and rapine, and profeſs no religion, having little beſide ſpeech that can intitle them to humanity.

Mount Caucaſus produces a great number of wild beaſts, as lions, tygers, leopards, jackals, and wolves; which laſt make great havock amongſt their cattle and horſes, and frequently diſturb the inhabitants in their houſes with their dreadful howlings. They have great numbers of very good horſes, almoſt

every

every man keeping ſeveral of them; for they coſt little or nothing, as they neither ſhoe them nor feed them with corn. They have no cities nor towns, except two by the ſea ſide; but their houſes are ſo ſcattered up the country, that you can hardly travel a mile, without ſeeing three or four of them. There are nine or ten caſtles in the country, the chief of which where the prince keeps his court, is called Rues. This caſtle has a ſtone wall; but it is ſo ſmall, and ſo ill built, that it might be battered down by the leaſt piece of artillery: it has, however, ſome cannon, which the other caſtles have not. They are made in the following manner: in the midſt of a thick wood the people build a ſtone tower 30 or 40 feet high, capable of containing 50 or 60 perſons. This tower is the place of ſtrength, where they ſhut up all the riches of the lord, and of thoſe who put themſelves under his protection. Near this tower are five or ſix others of wood, which ſerve for magazines of proviſions, and as places of retreat for the wives and children, in caſe of an attack. There are alſo ſeveral huts made of wood, others of branches of trees, and others of canes and reeds. The area in which they are encloſed is ſurrounded by a cloſe hedge, and by a wood, which is every where ſo thick, that it is impoſſible to find theſe retreats but by the way cut to them, which is ſtopped up by trees, whenever they apprehend the approach of an enemy.

The men are well ſhaped, and the women ſo handſome, that they ſeem born to inſpire love; yet they all paint their faces, and particularly their eyebrows. They dreſs themſelves in as ornamental a manner as they can, wearing a Perſian habit, and curling the hair. They are witty, civil, and full of compliments: but, on the other hand, are proud, deceitful, cruel, and libidinous. The men have alſo many miſchievous qualities; but that which they moſt practiſe is theft; and this they make their employment and glory. They juſtify the lawfulneſs of hav-

ing many wives, by ſaying that they bring them many children, which they can ſell for ready money, or exchange for neceſſary conveniencies; yet when they have not the means of ſupporting them, they hold it a piece of charity to murder new-born infants, and ſuch perſons as are ſick and paſt recovery, becauſe by this means they free them from miſery.

Mingrelia is but thinly peopled, which is occaſioned by their wars, and the vaſt numbers ſold by the nobility to the Perſians and Turks. All their trade is carried on by the way of barter; for their money has no ſettled value. The current ſpecie are piaſtres, Dutch crowns, and abaſſis, which are made in Georgia, and bear the Perſian ſtamp.

Their marriages are a contract by way of bargain and ſale; for the parents agree upon the price with the perſon who deſires her; and here the price of a woman who has been divorced is the loweſt; for a widow more is demanded; but for a maid moſt of all. When the bargain is once made, the young man may keep company with the woman till the money is paid; and it is no ſcandal if ſhe is with child by him. If any one has married a barren woman, or one of an ill diſpoſition, they hold it not only lawful, but requiſite to divorce her.

The neighbouring nations live and act in almoſt all reſpects after the ſame manner; only thoſe who live near Perſia and Turky are more civilized.

The people of Guriel, Mingrelia, and Abca, were ſubject to the king of Imeretta, after they had all four freed themſelves from the power of the emperors, firſt of Conſtantinople, and then of Trebiſond; but in the laſt century ſetting up for themſelves, they became involved in continual wars; till calling in the aſſiſtance of the Turks, they were all made tributary to them. The king of Imeretta pays a tribute of 80 boys and girls from 10 to 20 years of age. The prince of Guriel pays 46 children of both ſexes, and the prince of Mingrelia 60,000 ells of linen cloth made

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in that country. The Abcas, however, ſeldom paid any thing at firſt, and now pay nothing.

As ſoon as our veſſel had entered the road of Iſgaour, I landed with the Greek merchant who conducted me, with the hopes of finding houſes, ſome proviſions and aſſiſtance; but I was much deceived. The inhabitants had fenced round a place, 100 paces from the ſhore, 250 long, and 50 broad; this was the grand market of Mingrelia. It had a ſtreet formed of about 100 little huts on each ſide; built of branches of trees tied together. Each merchant took one, in which he lay, and there ſold ſuch commodities, as he hoped to diſpoſe of in two or three days time: thoſe they bought; and thoſe they had no probability of ſelling immediately, were kept on board the ſhips. No refreſhments were to be had in the market, nor was there a peaſant's houſe in its neighbourhood. At this I was equally ſurpriſed and afflicted, for our proviſions were almoſt conſumed, and nothing was to be ſold by the natives, but ſlaves chained together. There were about a dozen naked wretches, who with their bows and arrows in their hands ſtruck every one with terror: theſe were the officers of the cuſtoms. But my ſurpriſe and affliction were much encreaſed, on my being informed that the Turks and the prince of Guriel had taken up arms againſt the Mingrelians, and begun the war by plundering the houſes of their neighbours, and carrying off them, and their cattle, wherever they found them.

On my taking the reſolution to go into Mingrelia, I had depended greatly on the Theatine miſſionaries, who have a houſe 40 miles by land from Iſgaour, where I was told I might live in ſafety, and that they would ſpeedily procure me a paſſage into Perſia. I therefore ſent an expreſs with a letter to the prefect of the miſſion, and returned on board much dejected.

Two days after, a number of peaſants who fled from the enemy paſſed by Iſgaour, and raiſed a great alarm; by reporting that the Abcas, whom the prince of

Mingrelia had called to his aſſiſtance againſt the Turks, plundered and burnt every thing before them; and carried off all the men and beaſts that fell into their hands: adding, that they were already near the port. All were now in a hurry to carry their effects on board. Each of the commanders of the ſhips landed two pieces of cannon, and the men were under arms all night: but the next day they reimbarked, chuſing rather to abandon the wool, ſalt, earthen ware, and other merchandiſe, they had not been able to bring on board, than to expoſe themſelves to the danger of falling into the hands of the Abcas. About 10 at night, we ſaw all the market in a flame; and the next morning, ſome men landing, they found nothing but the remains of the conflagration.

I now endeavoured to buy from the maſters of the ſhips as much proviſions as poſſible; but all I could purchaſe from the ſeveral merchants was 60 pounds of biſcuit, a little pulſe, 8 pounds of butter, and 12 pounds of rice. This was but little for ſix perſons; but good management made it laſt longer than I could have imagined. We had, however, dried fiſh in abundance, and ſcarcely eat any thing elſe. I was wonderfully delighted when I had prevailed on my men to make a meal without bread.

At length hearing no news of the prefect, and not being able to gueſs the reaſon, I informed my men of the neceſſity we were under that one of them ſhould go to him; becauſe none but he could ſecure us from the evils with which we were threatened, or deliver us from thoſe we endured, and that were encreaſing every day. My valet offered to undertake the journey. I therefore gave him letters and preſents for the prefect and his brethren, and he ſet out on this expedition.

On the morning of the 4th of October my valet returned, bringing with him the prefect, who was a native of Mantua, called Don Maria Joſeph Zampy.

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I immediately ran to embrace him, when he cried, "God forgive thoſe who have adviſed you, Sir, to come hither: you are arrived at the moſt barbarous country in the world; and the beſt ſtep you can take, is to return to Conſtantinople by the firſt opportunity." The joy we had conceived at ſeeing this prieſt was damped by his diſcourſe. I took him into my cabin, and there with my comrade deliberated on what was to be done. He told us that he was come to ſerve us to the utmoſt of his power; that he would take us to his houſe if we deſired it: but that he had no bread; that now no proviſions were to be had; that the air of the country was unhealthy, and the people more wicked than it was poſſible to imagine. I told him that I had a letter of recommendation to the prince of Mingrelia: but he replied that he was as great a villain, and as baſe a robber as any of his ſubjects: and then added, that if after this notice I was reſolved to venture, he would do all in his power to preſerve our perſons and baggage, and procure us a ſafe paſſage into Perſia.

I did not ſtay to deliberate on what the father had repreſented: the evils with which I was threatened in Mingrelia were future, and I hoped to avoid them: but thoſe I ſuffered were preſent; they filled my imagination, and my heart ſunk under them. I therefore repreſented to him, that whatever misfortunes might happen to us in Mingrelia, they muſt be leſs than thoſe of returning to Caffa, by which we muſt infallibly periſh; and this opinion I ſtrengthened by many reaſons. He was ſoon convinced by my arguments, and now only conſulted on the manner in which we ſhould travel. The barque wherein he had come down the river with my valet, was proper for our purpoſe. It was freighted for going and coming. We therefore embarked in it with all our baggage, and I gave the value of 100 crowns in goods to father Zampy, who knew the price ſet upon it, and was to buy it for me. The baggage being em-

barked before noon, we immediately ſet ſail. I was filled with joy at leaving the ſhip, where I could not endure the ſtink, nor bear the ſight of the infamous commerce carried on in it. It was become a priſon for ſlaves, in which the men and boys were chained two and two every night, and looſened every morning. The war of Mingrelia was of advantage to our merchants, who bought the booty and ſlaves taken by the Abcas, who were now continually coming on board, to exchange them for arms, cloaths, and other commodities. A Greek merchant whoſe cabbin was next to mine, bought a woman and her ſucking child for 12 crowns. The woman was 25 years of age: her face was extreamly beautiful: her ſkin had the whiteneſs of the lilly; and I never ſaw a finer breaſt or a rounder neck. This lovely woman filled me at the ſame time with ſuch envy and compaſſion, that giving her a dejected look, I ſaid to myſelf, Unhappy beauty, thou ſhouldeſt not create theſe uneaſy ſenſations was I in another ſtate, and did I not find myſelf on the point of falling into greater miſeries, if there can be greater, than that of being a ſlave. What ſurpriſed me moſt, was to ſee that theſe miſerable creatures were not dejected, and that they appeared inſenſible of the miſery of their condition. As ſoon as they were bought, their rags were taken off; they were dreſſed in new linen habits, and ſet to work; the men and boys in doing ſomething about the ſhip, and the women in ſewing.

But to proceed: we had a pretty good wind, and our little barque advanced both with ſails and oars. During the voyage, I agreed with father Zampy on the means to prevent our falling into the hands of the enemy, and of being neither plundered nor aſſaſſinated by the Mingrelians.

At midnight we arrived at the entrance of the Aſtolphus, one of the greateſt rivers in Mingrelia, and called by the natives Langur; where ſtopping, we ſent two of our mariners to Anarghia, to inquire after

after the enemy, and to ſee if the inhabitants had not fled. Anarghia is a village two miles from the ſea, and the moſt conſiderable place in all Mingrelia. It conſiſts of about 100 houſes; but they are ſo far diſtant from each other, that it is two miles from the firſt to the laſt. There are always Turks in that village to purchaſe ſlaves, and barques to carry them off. It is ſaid to be built on the place where anciently ſtood the great city of Heraclea.

The next morning before day, the two mariners returned with the news that the Abcas had been no nearer than within 15 miles of Anarghia, and that every thing there was as uſual. Father Zampy cauſed the men to row hard, in order to arrive early at that village, that we might all land without being ſeen. This happened according to our wiſhes. We went to lodge with a peaſant who had the beſt accommodations of any in the place; and as we had many cheſts, the largeſt of which was full of books, father Zampy adviſed me to open it as ſoon as we were at our lodgings, under the pretence of looking for ſomething, to prevent their imagining that theſe cheſts were filled with treaſures: he at the ſame time propoſed my pretending to be a religious, and that we had brought nothing with us but books. I followed this advice. The people of the houſe were aſtoniſhed at ſeeing ſo large a cheſt thus filled; and I believe imagined that the contents of the others were the ſame.

On the 9th of October a lay Theatine, who was phyſician and ſurgeon to all Mingrelia, came to ſee us. The acceſs which his art gave him to the houſes of the prince and of all the great, had raiſed his vanity. I received and treated him in a manner that flattered his pride; and in return he gave me a thouſand aſſurances of his protection and aſſiſtance. Some days after he came to inform us that the Abcas had returned home; and had carried off 1200 perſons, much cattle, and a great booty. He then told father

Zampy

Zampy that we might all go to their houſe at Sipias, and that the prince and catholicos had ordered him to tell me and my comrade, that we were welcome, and that they would grant us men and horſes to conduct us into Georgia. Upon receiving this agreeable news, we reſolved to ſet out the next day.

While we ſtaid at Anarghia we had no ſcarcity of proviſions, but had plenty of fowl, hogs, and goats, which my men exchanged for needles, thread, combs, and knives. We had every thing very cheap; and this being the time of vintage, we had wine in plenty, and nothing was ſcarce but bread. There was a widow lady of quality at Anarghia, whoſe huſband had been vizir to the prince. Father Zampy conducted me to her, and I made her a preſent of ſome trifles. In order to obtain others, ſhe ſent me every day a cake of bread that weighed about half a pound, with ſome other refreſhments. Thus one day ſhe ſent a hog, another day a cake of wax, another ſome honey, another a pheaſant; and on ſending theſe ſhe always begged for ſome trifles, as knives, ſciſſars, and ribbons: ſhe made me pay double the price of her preſents. One day ſhe paid me a viſit, when ſhe was extreamly obliging, but made many demands.

Father Zampy made me paſs for a capuchin, obſerving, that I ſhould meet with ſome of that order in Georgia. To ſupport this character, I dreſſed as meanly as poſſible, and affected poverty on all occaſions. I acted my part well enough; but the conduct of my ſervants prevented my impoſing on the people: for they broke all my meaſures by their cookery, and bought the greateſt delicacies, let them coſt what they would.

On the 18th the princeſs of Mingrelia came to the Theatines. She was on horſeback attended by about ten men and eight women, very badly cloathed, and ill mounted, with ſeveral men on foot who ſtood about her horſe. Father Zampy went immediately to receive her; when ſhe told him, that ſhe had heard

heard there were ſome Europeans in his houſe, who had brought a great quantity of baggage: that ſhe was glad of it, and deſired to ſee them, in order to tell them that they were welcome. I was then inſtantly called, and father Zampy told me, that I muſt make her a preſent, ſince it was the cuſtom to pay in this manner for the viſits of a prince and princeſs. Being told that I ſpoke the Turkiſh and Perſian tongues, ſhe called a ſlave who knew the Turkiſh, and aſked me a thouſand queſtions about my rank, and my voyage. I told her that I was a capuchin. She cauſed me to be aſked, if I was in love? if I had ever been in love? how it happened that I had never been in love? and how I did to live without a woman? She carried on this converſation with great vivacity, and all her retinue were very merry upon it: but for my part, I was much dejected, and would have been glad of the abſence both of the princeſs and her train; whom I every moment feared would pillage our lodgings; for ſhe aſked three times to ſee what I had brought; but father Zampy promiſing to bring her the uſual preſent the next day, ſhe departed, ſeeming well ſatisfied.

The next morning ſhe ſent to invite me to dinner. She was at a houſe only two miles from ours; but did not live with the prince, who had a great diſlike to her, having been forced to marry her. I found her better dreſſed than the day before. She was painted, and ſeemed to endeavour to appear lovely. She was clothed in gold brocade, and had jewels in her head-dreſs. She ſat on a carpet, with nine or ten women by her ſide; and near her were many ſhabby fellows half naked, who compoſed her court. They aſked for my preſent for the princeſs, before they ſuffered me to enter. It was brought by my ſervant, who delivered it to them, and conſiſted of caſes of knives, ſciſſars, and other things which coſt about 20s. and was worth above 3 l. in Mingrelia. The princeſs was ſatisfied, and ſuffered me to enter after having

having ſeen them. Near her was a bench, on which the ſlave who ſpoke Turkiſh deſired me to ſit. She firſt told me, that ſhe would have me marry one of her friends, and that I ſhould not leave that country; for ſhe would give me houſes, lands, and ſlaves. But a ſtop was put to her diſcourſe, by one coming to inform her that dinner was ready.

The houſe in which ſhe lived was in the midſt of five others, each at 100 paces diſtance. Before one of them was a raiſed place built with wood 18 inches high, over which was a ſmall dome. Here a carpet being ſpread, the princeſs ſeated herſelf upon it, as did her women at four paces diſtance on other carpets. The ſhabby wretches who compoſed her court, and were about 50 in number, ſeated themſelves round on the graſs. There were two benches near the place raiſed for the princeſs, one of which ſerved the Theatines and me for a ſeat, and the other for a table. When the princeſs was ſeated, a long painted cloth was laid before her, and at one end of it was placed two large and two ſmall flagons, four plates, and eight cups of different ſizes, with a ſilver baſon, ewer, and ſkimmer. Other ſervants at the ſame time laid boards before thoſe who were ſeated, to ſerve as tables; and one was alſo put before the women. This being done, two kettles were brought in and placed in the middle: one of them, which was very large, was carried by four men, and was full of common gomm: the other, which was ſmaller, was brought in by two, and was full of white gomm. This gomm was a kind of paſte, of which the Mingrelians make the ſame uſe as we do of bread. Two other men brought in upon a kind of bier, a hog boiled whole; and four others entered with a large pitcher of wine. The princeſs was ſerved firſt; then her women, then us, and afterward her attendants. The princeſs was alſo ſerved with a wooden bowl of gomm, and ſome herbs, and with a ſilver diſh, in which were two fowls, one boiled, and the other roaſted;

roaſted; but both of them had very diſagreeable ſauce. The princeſs ſent me a part of the bread and ſallad, and cauſed me to be told, that I ſhould ſtay ſupper, and that ſhe would kill an ox; but this was mere compliment. A little after ſhe ſent me two pieces of fowl, and aſked with a loud voice, why there never came into Mingrelia any of the European artificers who work ſo well in metals, ſilk, and wool, and why there only came monks who had no buſineſs there, and whom they did not want? It is eaſy to gueſs at the confuſion into which this queſtion muſt throw the poor Theatines who were preſent. I anſwered, that the artificers of Europe laboured only for gain, and having employment enough there, had no inclination to go farther; but that the religious having in view the glory of God, and the ſalvation of ſouls, theſe great concerns induced them to leave their country, and travel ſo far.

The repaſt laſted about two hours. When it was half ended, the princeſs ſent me a cup of wine, and cauſed me to be told, that it was the wine ſhe herſelf uſed, and the cup out of which ſhe drank. Three times ſhe did me this honour, and was much ſurpriſed to ſee me mix water with my wine, ſaying, ſhe had never ſeen that done before. Indeed, ſhe and her women drank it unmixed in great quantities. Dinner being ended, ſhe ſent to enquire if I had brought any ſpices or china-ware; ſhe alſo aſked me for a variety of things; and finding that I had none to give her, ſhe at laſt grew angry, and ſaid ſhe would ſend to examine my goods: but though I was much frighted, I anſwered, ſhe might do it whenever ſhe pleaſed: to which ſhe replied, that ſhe was only in jeſt. However, as ſoon as we roſe from table, I entreated one of the Theatines who had accompanied me, to make all poſſible haſte to my comrade, and tell him what the princeſs ſaid, in order that he might prepare for all events. After dinner ſhe again ſpoke of the marriage, and ſaid ſhe would ſoon ſhew me the

woman

woman ſhe would give me: but I replied as before, that monks never marry, and was going to take my leave; when unhappily, ſhe perceived under the mean frock I wore, that I had whiter and finer linen than what they had in Mingrelia. She came up to me, took me by the hand, pulled up my ſleeve to my elbow, and held me for ſome time by the arm, talking all the while in a low voice to her women. I was extreamly embarraſſed, and what gave me moſt pain was, my not knowing what ſhe ſaid, though I could perceive by her geſtures, that ſhe was talking earneſtly about me. I was at a loſs how to behave in public to a woman who had at the ſame time the title of ſovereign, and the impudence of a proſtitute. But ſhe ſoon threw me into a greater conſternation; for going up to father Zampy, ſhe ſaid, you both deceive me: you ſhall come again on Sunday morning, and this ſtranger ſhall ſay maſs. The father was going to reply; but the princeſs turned her back, and bid us go home.

I returned to our lodging very ſad and penſive. The princeſs's avarice made me apprehend ſhe would do me ſome ill turn; and father Zampy told me, that he was infallibly certain of it. I therefore the ſame night cauſed a pit five feet deep to be dug in his apartment, in which I put a cheſt that contained a clock, and a box of coral: this was ſo well buried, that there was not left the leaſt ſign of the ground having been opened. I then went into the church with the ſame deſign, when father Zampy adviſed me to open the grave of a Theatine who had been buried ſix years before, and to depoſite among his aſhes a ſmall caſket I was willing to conceal: but happily I choſe to bury this caſket, in which was 12,000 gold ducats, in a corner of the church behind the door; for which purpoſe I made a deep pit like the former. I afterward concealed in the roof over the chamber where I lodged, a ſabre and a poinard ſet with precious ſtones. My comrade and I kept about us what

was of the leaſt weight and the greateſt value; and ſuch things as were not worth a great deal, we gave the Theatines to keep for us.

On the 23d after dinner, a perſon came in to inform father Zampy that there were two gentlemen at the door who aſked for him. Theſe gentlemen, who were neighbours, were on horſeback, and had with them 30 men, horſe and foot, well armed. My comrade and I were immediately called. I could not penetrate into their deſign; but I knew it too ſoon; for on our coming up to them, they cauſed us to be ſeized and tied by their men; telling the prefect, and the other Theatines who came to ſalute them, that if they ſtirred, they would kill them. The prefect being ſeized with fear fled. The others, however, would not leave us; and the lay-brother not only made uſe of all his intereſt in our behalf; but though a ſword was held up to his neck, he would not abandon us. Our ſervants were immediately ſeized, and one of them making reſiſtance, and defending himſelf with a knife, was thrown down, and tied to a tree. They then declared, that they would ſee what treaſures we had. To which I replied, that they muſt do as they pleaſed; we were poor capuchins, and all our wealth conſiſted in books, papers, and a few ordinary goods, which, if they would offer us no violence, we would ſhew them. This anſwer ſucceeded; they untied me, and bid me open my chamber-door.

We had kept about us, as I have already obſerved, our moſt precious jewels: my comrade had ſewed his in the neck of a cloſe coat lined with fur; but I had made mine up into two ſmall packets, which I had hid in my cheſt among my books; not daring to carry them about me for fear of being robbed or aſſaſſinated on their account. I therefore deſired my comrade and the lay-brother to take the two gentlemen aſide, and to amuſe them by offering a little money, in order to give me time to take the two valuable packets

out

out of my cheſt, and to conceal them in another place. They did ſo: I entered my chamber, and ſhut myſelf in. The gentlemen ſuſpected my deſign, and went to the door, which I had faſtened on the inſide: when my comrade bid me, in a low voice, be on my guard, as they watched me through the cracks. This made me ſnatch the two packets out of the thatch in which I had already concealed them, for fear they had ſeen me put them there. I then put them in my pocket, and ſeeing that the villains were breaking open the door, I threw myſelf out of the window into the garden. In a leſs preſſing neceſſity I would not have made that leap on any conſideration; but a mind ſeized with fear, dreads nothing but the firſt object of its apprehenſions. I ran to the bottom of the garden, and threw the two packets into a thicket of briars; but was in ſuch confuſion, that I did not with ſufficient care obſerve the place where I put them.

I immediately returned to my chamber, which I found full of theſe robbers, ſome of whom were ſtruggling with my companion, while others were beating with their weapons on my cheſts, to break them open. Knowing that there was now nothing in them of great value, I took courage, and bid them take care what they did, as I was ſent for by the king of Perſia; and that the prince of Georgia would take a ſevere revenge for the violence that was offered me. I then ſhewed the king of Perſia's paſſport, which one of the gentlemen took, and was going to tear it, ſaying, he neither feared nor valued any man upon earth; but the other ſtopped him; for the writing in gold, and the gilt ſeal, inſpired him with reſpect. He, however, bid me open my cheſts, and ſaid that no harm ſhould be done me; but if I made any farther reſiſtance, they would ſever my head from my body. I began to reply inſtead of ſhewing my obedience; but this had like to have coſt me dear; for one of the ſoldiers drew his ſword, and was aiming it at my head, when the lay-brother ſtopped his arm.

I now

I now immediately opened the cheſts; they began to plunder them, and every thing that pleaſed theſe gentlemen was taken away.

During the time this pillage laſted, I leaned againſt a window, and turning my eyes away from theſe wretches, that I might not encreaſe my grief by beholding them, I caſt a look into the garden, and there perceived two ſoldiers removing the brambles, juſt where I ſuppoſed I had concealed my two packets of jewels. I ran in a rage to the place, followed by one of the Theatine fathers; but the ſoldiers, I knew not why, retired as ſoon as they ſaw us coming toward them. I inſtantly ſought for my two packets; but the confuſion I was in prevented my knowing the place where I had put them; and my not finding them, made me certain that they had diſcovered and taken them away. The reader may judge from the value of theſe packets, which amounted to 25,000 crowns, of the conſternation with which I was ſeized. In the mean while my comrade and the lay-brother calling me as loud as they were able, I left the garden, and ran into the chamber. On my entering it, I was ſeized by two ſoldiers who dragged me into a corner, and took every thing they found in my pockets, which was of no great value. They then ſeized my hands, and attempted to tie them. I cried out—I reſiſted—I made ſigns that they ſhould lead me to their maſter. —I cauſed the chief of the villains to be told, that they need not tie me, either to carry me away, or to kill me; for I was diſpoſed to ſubmit to whatever they did with me. They replied, that ſince we were ambaſſadors, they would take me to their prince. I let them know, that we would go without being tied, and that we hoped he would do us juſtice, as we had letters to him, to which he would certainly ſhew reſpect. It was late, the night approached, and the prince's caſtle was at 15 miles diſtance; they therefore releaſed us, and only took the ſervant who had

been tied to a tree; and whoſe liberty I procured a fortnight after for ten piaſters.

As ſoon as I was out of the hands of theſe robbers, I went into the garden. The prieſt who had followed me when I went to fetch the two packets of jewels I had concealed, told every body in the houſe of the misfortune I believed I had ſuffered; and nobody doubted but that theſe ſoldiers having obſerved me, had followed and taken what I had concealed among the brambles. Allaverdy, one of our Armenian valets, followed me, and to my great aſtoniſhment threw his arms about my neck, with his face bathed in tears. Sir, ſaid he, we are ruined. Fear and the common misfortune have made us forget what we all are. I was at firſt ſo ſurpriſed, that I took him for ſome Mingrelian who was going to ſtrangle me; and when I knew him, I was moved by his tenderneſs. Sir, ſaid he, have you made a thorough ſearch? I have ſearched ſo much, cried I, that I am quite ſure of my misfortune. He was not contented with this; he would have me ſhew him the place, and the manner in which I concealed them. I did ſo merely out of complaiſance for the poor youth who ſhewed ſuch affection; but was ſo fully perſuaded that he would loſe his labour, that I would not aſſiſt him. It was now night, and I was ſo uneaſy that I knew not what I did; but at length, to my great aſtoniſhment, Allaverdy came again to careſs me, and gave me the two packets, which he pulled out of his boſom. I could not help imagining, that the finger of heaven was in this; and believing now that I was the care of the Almighty, I became confident of the divine aſſiſtance, and entertained thoſe hopes of deliverance, that have ever ſince ſupported me under all my diſtreſſes.

I now went to my chamber, and told my comrade of my ſucceſs. I found him putting our things in order. What they had taken conſiſted of cloaths, linen, arms, braſs veſſels, and other things of ſmall value,

value, which did not amount to 400 crowns; and we agreed to conceal the recovery of my two packets from the Theatines, that they might think we had little elſe to loſe.

The next morning the prefect of the Theatines, and the lay-brother, went with me to the prince, and the catholicos, or chief prieſt, to demand juſtice; but neither of them could give us any ſatisfaction. The prince obſerved, that while the war laſted, he had but little authority over the nobility; but at another time he would have done his utmoſt to recover what we had loſt. The catholicos, to whom we gave a caſe of ſilver hafted knives and forks, talked in the ſame manner, and endeavoured to comfort us. They, however, each of them appointed a gentleman to go on their parts to demand what had been taken from us; but their endeavours to find the robbers were ineffectual. From them we learnt that the princeſs was concerned in the robbery, and had a third part of the ſpoils; and that the Turks had entered Mingrelia, and were laying waſte all the country through which they paſſed with fire and ſword.

I was now in ſo reſigned a diſpoſition, that this news did not much move me: the Theatines, however, were filled with terror, and both they and we prepared for flight. At midnight we heard the report of two great guns, fired from the fortreſs of Rucks, to give notice of the approach of the enemy. At this ſignal every body began to fly; and at break of day we ourſelves ſet out. I left every thing that had been buried, and concealed in the roof and other places, thinking them much ſafer than what we took with us. The Theatines had no other carriage but one cart drawn by bullocks, and two horſes. In the cart was carried the baggage; the lay-brother mounted one of the horſes, and my comrade, who was ſick, rode the other, while two Theatine friars and I followed on foot, accompanied by all the ſlaves and ſervants. One of the friars ſtaid alone to guard

the houſe, in which were a thouſand things that we could not take away for want of carriages. I left my books, moſt of my papers, and my mathematical inſtruments, imagining that neither the Turks, nor the Mingrelians would take the trouble to remove them. The wars there conſiſting chiefly in chaſing and plundering, the enemy ſoon retires. For this reaſon they always leave a perſon or two at each houſe, to prevent the neighbours ſtealing the corn, wine, and other things that could not be carried away. Theſe men are ſeldom ſurpriſed by the enemy, becauſe they are always upon the watch, and take care to eſcape into the woods, which are not only near, but thick, and proper for concealment.

The place to which we retired was a fortreſs in the woods, like thoſe I have already deſcribed. The lord of the place, who was called Sabatar, was a Georgian, who had been a Mahometan, and had turned Chriſtian. We arrived at his caſtle, after having proceeded five leagues through the dirt and mire, in which the cart was continually ſticking faſt; ſo that it was obliged to be unloaded and loaded 20 times. Mean while we were in continual danger of being robbed and murdered. We met with a favourable reception; and the Theatines telling the lord Sabatar that I would repay the obligations he ſhould confer on us, he lodged us in a bakehouſe, a little mean hut, in which we were ſheltered, but little better than if we had been in the open court, for the rain poured in on all ſides. Our having it was however a great favour, as it prevented our being mingled with a multitude of miſerable objects. The fortreſs was full of people before we arrived, and contained 800 perſons, almoſt all of whom were women and children.

On the 27th, the prefect of the Theatines left us to go to the houſe for ſome veſſels and proviſions we had left behind. I deſigned to have accompanied him; but he ſet out two hours before day. On entering the houſe, he found it full of rangers belonging

ing to the Baſſa, and the prince of Guriel, who beat him with their ſtaves, and inſiſted on his opening the church, ſaying, he had concealed there all the treaſure; but the prefect had caſt the key among the brambles, immediately on his perceiving them; and notwithſtanding the ill treatment he received, he refuſed to tell where it was. At length, ſtripping him of part of his cloaths, and taking out of the houſe only ſuch things as were light and of little value, they went away, without touching either my books or my papers. However, on the 29th, a gentleman of Mingrelia, with 30 of his men, went thither in the night, and uncovered almoſt all the roof of my chamber, with the hopes of finding ſomething, I might have concealed. He carried off all the cheſts that had been left, and my more cumberſome moveables: in ſhort, every thing which the Turks had left, except what was of great value, which he happily did not diſcover. This rapacious wretch having no light, made a fire with my papers and books; tearing off the covers becauſe they were finely gilt: for I had cauſed my beſt books to be curiouſly bound before I left Paris, and this villain did not leave me one.

On the 30th in the morning, I with the deepeſt concern, learnt theſe particulars. We began to be in want of the neceſſaries of life: my ſervants were reduced to deſpair, and we had nothing before our eyes, but the proſpect of death or ſlavery. This made me reſolve to hazard every thing in order to leave Mingrelia while I had ſtrength to do it. I cauſed guides to be every where ſought for: I promiſed, I entreated, I made preſents, but none would conduct me. They told me that men in arms poſſeſſed all the paſſes of Imeretta, between Mingrelia and Georgia, and that it would be the greateſt folly to go thither, ſince we ſhould all be certainly made ſlaves. I then propoſed to make the tour of mount Caucaſus, or to proceed along the ſea ſhore: but nobody would conduct me: for it can ſcarcely be con-

ceived how afraid the Mingrelians are of death; no reward can induce them to undergo the leaſt danger.

Sabatar, to whom the fortreſs belonged, had now ſubmitted to the Turks, and was not only to enjoy all his lands, but to have a Turkiſh guard for the ſecurity of his caſtle: for which he was to pay 25 ſlaves, and 800 crowns, which he was reſolved to raiſe among thoſe to whom he had granted his protection. From every family that had four children, he took one; and it was the moſt dreadful ſight in the world, to ſee them torn from the arms of their mothers, tied two and two, and led to the Turks. I was taxed at 20 crowns.

At length I was conſtrained to take the reſolution to go by ſea, that is to take a compaſs of 70 leagues: for that purpoſe I went to Anarghia, a village and ſmall port, already deſcribed, and having found there a Turkiſh felucca, I freighted her for Gonia, and returned to the houſe of the Theatines, to prepare for the voyage.

I left the caſtle on the 10th of November, early in the morning, having agreed with my comrade on the methods I ſhould take, in order to deliver him out of Mingrelia, if it ſhould pleaſe God to give me a happy voyage. I took with me 100,000 livres in precious ſtones, and 800 piſtoles in gold; with a part of the baggage that remained. The jewels were concealed in a ſaddle made in Europe for that purpoſe, and in a pillow. I took one of our ſervants with me, the ſame whom I had redeemed from ſlavery, who was a wicked drunken fellow, and whom it was not ſafe to leave in Mingrelia. Father Zampy accompanied me, as he had always done; and the lay-brother alſo went with me to Anarghia. The prefect and I walked, becauſe we could only hire one horſe, on which was placed my baggage and my valet; but the lay-brother rode on horſeback, he having a horſe of his own. I cannot expreſs the fatigue we endured in the two days we were upon the road; for it rained

very

very hard, and we were obliged to wade through the mud, in which I commonly ſunk above the knees. On the night of the ſecond day we arrived at Anarghia, ſoaked through with rain.

On the 19th, Father Zampy received advice, that the night before, the church had been broke open, and nothing left but the bare walls: the tomb had been opened, and every thing taken out, which the poor Theatine who had been left in the houſe, had buried in it. It is eaſy to imagine the apprehenſions with which I was ſeized at receiving this news; I having left above 7000 piſtoles buried in the church. I immediately diſpatched a meſſenger with a letter to my comrade, who wrote me word that they had not touched our money, and that every thing we had buried was ſafe. This news revived my courage, and I went to haſten the Turks, of whom I had hired the felucca.

While I ſtaid at Anarghia I was invited to two chriſtenings, which were performed in the following manner: The prieſt being ſent for at about 10 o'clock in the morning, went into the buttery where they keep the wine, and ſitting down on a bench, began to read an half torn octavo volume, running on very faſt in a low voice, and in ſo careleſs a manner, that he did not ſeem to regard what he was doing. In about a quarter of an hour the father and godfather brought in a boy about five years old; and the godfather having fixed up a ſmall candle againſt the cabin door, ſcattered a few grains of incenſe upon a few embers. The prieſt ſtill continued reading in the ſame careleſs manner, breaking off to ſpeak to every body that came in: the father and godfather all the time walking in and out; and the little boy did nothing but eat. In about an hour's time a bucket full of warm water was got ready; and the prieſt having poured into it a ſpoonful of the oil of walnuts, bid the godfather undreſs the child; which being done, he was ſet on his feet in the water, and the godfather

waſhed his whole body very well. The prieſt then took out of a leather purſe, which hung at his girdle, a ſmall quantity of the oil of unction, and giving it to the godfather, he anointed the child on the crown of the head, the ears, the forehead, the noſe, the cheeks, the chin, the ſhoulders, the elbows, the back, the belly, the knees, and the feet; while the prieſt continued reading till the godfather had dreſſed the child: when the father bringing in boiled pork and wine, they ſet down to table, with the family and the gueſts, and ſoon got drunk.

All the other acts of religion are celebrated with the ſame irreverence. One day as I was going by a church, the prieſt who was ſaying maſs heard me aſk the way of ſome people who were ſtanding at the door, and cried out from the altar, Stay and I'll ſhew you. A moment after he came to the door, muttering the maſs as he walked; then having aſked, where we came, and whither we were going, he civilly ſhewed us the way, and returned to the altar.

On the 27th of November I left Anarghia, and after an hour's ſailing reached the ſea; for the river Langur is very rapid, and we proceeded with great ſwiftneſs down the ſtream.

The Euxine or Black Sea is 200 leagues in length, nearly from eaſt to weſt; and its greateſt breadth from the Boſphorus to the Boriſthenes is about three degrees: but the oppoſite end is not half ſo broad. The water of this ſea appears neither ſo clear, ſo green, nor ſo ſalt as the ocean, which probably ariſes from the great rivers that diſcharge themſelves into it. It did not receive its name from the colour of the water, but from the tempeſts, which are ſaid to be there more frequent and more furious than in other ſeas: hence the Greeks gave it the name of Axin, which ſignifies intractable, and the Turks that of Cara Denguis, or the Stormy Sea; for cara, which properly means black, alſo ſignifies ſtormy.

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On the 29th we reached the river Phaſis, and proceeded a mile up it, to ſome houſes where the maſter of the felucca landed, and put ſome goods on ſhore. The river Phaſis has its ſource in mount Caucaſus, and is now called by the people of the country the Rione. It is confined within a narrow bed, and runs with great rapidity. I ſought for the great city of Sebaſta, which geographers have placed at the mouth of the Phaſis; but the ruins of that city, like thoſe of Colchis, have no traces of them left. All that I obſerved to have any conformity with what the ancients have written of this part of the Black Sea is, that it abounds with pheaſants. This river ſeparates Mingrelia from the principality of Guriel, and the little kingdom of Imeretta.

On the 30th in the afternoon we arrived at Gonia, about 40 miles from the Phaſis. Our felucca no ſooner came to land than my valet leaped aſhore, kiſſed the earth, and ſhewed the moſt extravagant and frantic ſigns of joy; and then entering the caſtle, left me at a time when I moſt wanted him. Soon after the cuſtomhouſe officer and the lieutenant-governor came to ſee my things landed, and to receive the duty. They inſtantly let me know that they were informed of my being an European, and of all the misfortunes that had happened to me in Mingrelia. This ſurpriſed me; and I found I was betrayed by my raſcal of a valet. The officer of the cuſtoms aſked me ſeveral queſtions, and gave orders for examining my goods; but they could find nothing I wanted to conceal. My ſaddle, however, weighed very heavy, and this rendered it ſuſpected; eſpecially as the Turkiſh ſaddles are extreamly light. It was examined and handled on all ſides; but being able to find nothing within it beſide hair and wadding, they laid it down.

Of the 800 piſtoles I had brought, I carried half of them about me, and the other half in a wallet, faſtened with a padlock, with ſome things, which, though

though of ſmall value, I knew the Turks would ſeize if they ſaw them. The cuſtom-houſe officer and his janizaries being told of this wallet, ordered me to open it, on which I told them that I would freely do it in the houſe; but not on the ſea-ſhore before ſo many men. On which the officer of the cuſtoms took me home with him to his houſe, and the lieutenant governor went with us. The latter made me pay the value of one *per cent.* on my goods, and the other five. The cuſtom-houſe officer likewiſe took 22 piſtoles in gold, and every thing he liked that was found in my wallet: among the reſt he got from me a pair of piſtols; which were the only arms I had: he, however, paid me for them, but gave me no more than half their value. After this rapacious behaviour he invited me to lodge with him; but I could not help expreſſing my aſtoniſhment, that he who had unjuſtly made me pay a duty for the gold and ſilver I brought, ſhould immediately aſſume the maſk of friendſhip: but he vindicated what he had done, renewed his invitation, and even promiſed to ſupply me with a guard to protect my baggage, and conduct me over the mountains. But though he renewed his entreaties, and, as I afterward found, really meant me well, yet I was afraid of accepting his invitations, for fear he ſhould take that opportunity of cauſing my ſaddle and my cloaths to be more narrowly examined.

It was almoſt night when I left this officer of the cuſtoms, who was alſo governor of the territory of Gonia. My valet had carried my baggage to the place where the men who came with us lodged. This was a wretched cottage, which admitted the air on all ſides, and was as dirty and ſtinking as poſſible. I then received many compliments of condolence, if I may uſe the term, for all the men appeared ſorry for my loſs, and blamed me for not letting them keep the wallet for me; their goods paying no duty. While I was eating a piece of a biſcuit,

cuit, a janizary came to tell my valet, that the lieutenant-governor wanted him. My valet went; and an hour after the ſame janizary came for me. I found the lieutenant and my valet ſitting together both drunk. Having obliged me to eat and drink, the lieutenant demanded 200 ducats, as due to his maſter from all Chriſtian church-men who came there. This occaſioned a long diſpute; I attempted to retire, but was detained by force, and threatened to be put in irons, and was at laſt glad to eſcape by paying 100 ducats to the lieutenant, and four to the janizaries. But this was not all; the lieutenant obliged me to entreat him to accept of the money, and to ſwear that I would not complain of him.

The next morning the officer of the cuſtoms ſent a party of ſoldiers to my miſerable lodgings to examine again my ſaddle, and to ſearch me: but though they filled me with the greateſt uneaſineſs, they could make no diſcovery. After this, I was allowed two men to carry my baggage, and a Turk to conduct me as far as Acalzika: he alſo gave me a paſſport, and adviſed, that I and my valet ſhould wear a white turban, in order to be treated with the greater reſpect. This I did; and ſet out at eight in the morning, tranſported with joy, at leaving ſo wicked and dangerous a place, and at having nothing more to fear. I then began to feel ſome peace of mind. For five months paſt I had ſuffered the moſt dreadful agitations. Inſult, ſlavery, marriage, the loſs of my ſubſtance and liberty, during all this time diſtracted my mind by turns, and a thouſand real evils had kept me under the deepeſt dejection. I now aſcended mount Caucaſus with a lightneſs which ſurpriſed my porters: for the body is literally light when the heart is eaſed of a heavy load: this is true without a figure; for I ſeemed to have been delivered from the weight of a mountain. I now proceeded four leagues together among the rocks.

Aſia is divided by a chain of mountains, one at the end of the other, the three higheſt of which have been named Taurus, Imaus, and Caucaſus. The firſt advances fartheſt into Aſia, and the whole chain in general is called by the name of Mount Taurus: I ſay in general, becauſe each part has its particular name, by which it is called by the nation neareſt it.

But to return to the deſcription of mount Caucaſus; which is the higheſt mountain, and the moſt difficult to paſs of any I have ſeen. It has frightful precipices, and in many places the roads are cut out of the ſolid rock. When I paſſed it, it was entirely covered with ſnow, which was almoſt every where ten feet deep; and my conductors were in many places obliged to clear it away with ſhovels. They wore ſnow ſhoes in the form of rackets without handles, which prevented their ſinking in the ſnow, and enabled them to run with great ſwiftneſs upon it. The top of mount Caucaſus, which is eight leagues over, is indeed perpetually covered with it. I paſſed the night of the 7th and 8th in the midſt of the ſnow; where I cauſed ſome fir-trees to be cut down, and lay upon the boughs by the ſide of a great fire. On our arrival at the top, my conductors made long prayers to their images, to do us the favour to prevent a wind; and indeed if it had been high, we ſhould doubtleſs have been buried in the ſnow, for as it is as ſmall as duſt, a little wind fills the air with it. The horſes ſunk ſo often into holes covered by it, that I often thought we ſhould loſe them. I almoſt conſtantly walked on foot, and did not ride above eight leagues in croſſing this frightful mountain, which is 36 leagues over.

During the two laſt days, I ſeemed in the clouds, not being able to ſee 20 paces before me. It is true, the firs with which the top of the mountain is covered, greatly obſtruct the view. On deſcending it, I ſaw the clouds move under my feet. On our reaching the bottom, we entered a beautiful and fertile valley,

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three miles broad, covered with villages, and watered by the river Kur, which paſſes through the middle of it.

Mount Caucaſus is fertile almoſt to the top; and its ſides abound in honey, corn, fruits, hogs, and large cattle. The vines twine about the trees, and riſe ſo high, that the inhabitants cannot gather the fruit from the upper branches. There are many ſtreams of excellent water, and a great number of villages. It was the time of vintage, and I found both the grapes and the new and old wine admirably good.

The inhabitants of theſe mountains are for the moſt part Chriſtians of the Georgian church. They have very fine complexions, and I have ſeen among them very beautiful women. They are infinitely better accommodated than the Mingrelians.

We next arrived at Teflis. The lay-brother, who accompanied me, led me to the convent of the Capuchins, where having no time to loſe, I immediately told the prefect the cauſe of my journey, and gave him my letters of recommendation. He was ſoon ſenſible of the neceſſity of going at all hazards to endeavour to recover what I had left behind. It was agreed to ſay, I was a Theatine, who had been ſent by thoſe of Colchis, to beg aſſiſtance of the capuchins, and they were to ſend one of their companions with me, in order to bring them away, on account of their being reduced to the greateſt diſtreſs by the war.

This was no ſooner determined, than I prepared for the journey. I took out of my ſaddle and my pillow, the jewels I had concealed in them, and putting them in a caſket, committed them to the care of the prefect. We thought we ſhould never have been able to hire horſes; for nobody would go with us into Mingrelia: but at laſt, by the means of money, we gained over two men, and gave ſecurity for their horſes and cloaths in caſe they ſhould be robbed of them. I alſo diſmiſſed my valet, who played me a thouſand villainous pranks, and many times attempted

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my deſtruction. After I had expoſtulated with him on the numerous inſtances of treachery of which he had been guilty, I paid him for the whole time he had ſerved me, and exhorted him to amendment. But the mildneſs of this treatment had no effect upon him: he was enraged at being diſmiſſed in a ſtrange country; and gave me room to fear ſomething fatal from his reſentment. I was tempted to lay him in irons, which I could have done for a word ſpeaking, the capuchins having ſuch credit at Teſtis, as to be able to do it with the greateſt eaſe: but I pitied him; and ſoon diſcovered ſome dangerous ſnares he laid for me.

On the 20th of December I ſet out with brother Angelo, and a Georgian belonging to the capuchins, who had frequently been at Colchis, and all the neighbouring countries, and whom the prefect recommended as a perſon on whom I might place the greateſt confidence. We were only five men with four horſes. Brother Angelo and I mounted two, the two others carried proviſions; and we every where gave out, that we were going in ſearch of the Theatines of Mingrelia. We again paſſed mountains covered with ſnow, and at length coming to the banks of a large river, croſſed it in a boat; then deſcending a mountain, we entered a large village, that extends into Mingrelia, and is watered by ſeveral ſtreams. Here we lay in a village named Seſano, ſituated in the fineſt part of the country of Imeretta.

Seſano is near a caſtle belonging to an old lady, aunt to the king of Imeretta, who being now ſick, and hearing that a capuchin was arrived at the village, ſent for him, all the miſſionaries being in theſe countries taken for phyſicians; and indeed they all practiſe phyſic. Brother Angelo went to her, and was in hopes of making this event turn to our advantage. Two hours after he left us, to my great ſurpriſe, a capuchin of Gory arrived on horſeback with a guide, to inform us, that the valet I had diſ-

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miſſed had been at Gory, where he had diſcovered all he knew of my enterprize; ſwearing to ruin me, and that he was gone no body knew whither. This news greatly alarmed me; and having given the capuchin a thouſand thanks, I prevailed on him to accompany us.

The next day we reached Cotatis, and lodged at the houſe of the biſhop, who was not at home, but his officers knowing brother Angelo, gave us a very kind reception. While I was at dinner with the two capuchins, the carriers and my guide being alſo, according to the cuſtom of the country, at table with us, I ſaw the rogue of a valet enter with an Armenian and a prieſt, who came to ſhew him the houſe. I was not much ſurpriſed at ſeeing him, for my apprehenſions kept him ſtill in my thoughts. I had not, however, diſcovered the leaſt fear: I imagined he was turned Mahometan from his wearing a turbant. The villain entered with fury in his looks, and ſeated himſelf by my men, without being aſkèd. This inſolence offended me ſtill more; and I aſked, from whence he came? He replied, from Acalziſka; whence he had come in two days. I aſked, if the way was ſo eaſy, and the mountains ſo little covered with ſnow, that he could croſs them in ſo ſhort a time. The way is the worſt in the world, he cried, and the mountains are covered with ſnow like thoſe we paſſed in coming from Gonia. You ſhall ſee, for you muſt come to Acalzika, I have orders from the baſſa to bring you to that town. You muſt have more force to carry me thither, ſaid I, for I have no buſineſs there. You are ill adviſed: you know I paid you at Teflis, and if you are not ſatisfied, you ought to make known your demands; for without going ſo far as Acalzika on ſo trifling an affair, there are ſufficient numbers at Cotatis capable of deciding it. This I ſpoke with the greateſt mildneſs poſſible. But the villain turned with a furious air to his companion, and bid him bring in the Turks. He went out immediately;

mediately; but this was only an artifice to terrify me: I was indeed extreamly frighted, and thought myſelf loſt. The prieſt of Cotatis was ignorant of what paſſed, becauſe we talked in the Turkiſh tongue; but being informed by father Angelo of the nature of the diſpute, and the equity of my propoſal, he immediately intereſted himſelf in the affair, and with ſeveral Georgians preſſed the fellow to agree to ſo reaſonable an offer; but the more they ſaid, the more inſolent and abuſive he grew. Till at laſt, loſing all patience, I ſtruck at him with my ſword; but they ſtopped my hand, and the villain fled in a great fright.

It was now reſolved that brother Angelo ſhould the next morning proceed forward into Mingrelia, while the other capuchin and I ſhould ſtay behind; the principal reaſon was our being unable either to buy or hire horſes, and the neceſſity of ſending one for the uſe of my partner.

The next day, which was the 2d of January, brother Angelo ſet out with all the horſes and men I had brought from Teflis, while I returned to Chicaris with the capuchin, where we propoſed to wait till brother Angelo's return.

I had continued there a fortnight, when one morning at break of day, I was agreeably awaked by my comrade. He told me that brother Angelo with the men and horſes arrived at Sippias on the 9th, when to his great joy he heard of my arrival at Teflis, and that I was then waiting for him near Cotatis. He inſtantly prepared for the journey, dug up the cheſts, and took out of the roof of the houſe half of what we had concealed there; and having ſtaid till the 11th to reſt the horſes, ſet out, leaving the remainder of the treaſure to the care of the moſt faithful of our valets, not daring to run the hazard of loſing the whole at once.

It was late, but my comrade and I could not go to ſupper till after we had ſome diſcourſe on the happy ſucceſs of our labours. We could not have hoped

thus to ſave every thing, when we were ſurrounded with dangers that made us dread the loſs of all; and yet our loſſes in this fatal journey had amounted to no more than about one per cent.

Georgia, by which I would be underſtood to mean the whole country of that name ſubject to Perſia, is bounded on the eaſt by Circaſſia and Ruſſia, on the weſt by Armenia Minor, on the ſouth by Armenia Major, and on the north by the Black Sea, and that part of Mingrelia called Imeretta. This is, in my opinion, the whole country diſtinguiſhed by the antients by the name of Iberia. It has many woods and mountains that encloſe large and beautiful plains; but the middle part, which is watered by the river Kur, the antient Cyrus, is the moſt fertile. The natives call themſelves Cartheuli, and it is ſaid the Greeks gave them the name of Georgoi, which in their language ſignifies Labourer.

The air of Georgia is dry, very cold in winter, and hot in ſummer. The fine weather does not begin till the month of May; but then it laſts till the end of November. The inhabitants are therefore obliged to water the earth; by which means it produces all ſorts of grain and fruit in the greateſt profuſion. The bread is as good as any in the world. The fruits are excellent, and of all ſorts. No part of Europe produces finer, or better taſted pears and apples; nor any part of Aſia, more excellent pomegranates. The cattle are extreamly numerous, and very good; the wild boars are as common and as delicate as thoſe in Mingrelia; and the common people live almoſt entirely upon ſwine, which are ſeen all over the country, and though their fleſh is not extreamly palatable, it is very wholeſome. The wild fowl are incomparable, and of all ſorts. Beſide, the Caſpian Sea, which is near Georgia, and the Kur which runs through it, afford the greateſt plenty of ſea and freſh-water fiſh.

In no other country do the inhabitants drink ſo much, or ſuch excellent wine. The vines grow about the trees as in Mingrelia, and great quantities of wine are ſent from Teflis into Armenia, Media, and Iſpahan, where it is uſed at the Shah's table. An horſe-load, which is three hundred weight, ſells for about the value of eight ſhillings: this is the price of the beſt ſort, for the ordinary wines does not ſell for more than half as much. Georgia alſo produces great quantities of ſilk, which is exported to Turkey and the neighbouring countries.

The Georgians are the handſomeſt people, not only in the eaſt, but, I believe, in the whole world; and I never obſerved an ordinary perſon of either ſex in this country: but I have ſeen ſome that have been quite angelical. Nature has given moſt of the women ſuch graces as are no where elſe to be ſeen; and it is impoſſible to behold without loving them. They are tall, eaſy, not encumbered with fat, and have ſlender waiſts; but they injure their beauty with paint.

The Georgians have naturally much wit, and had they a proper education, might poſſibly be diſtinguiſhed by their learning, and their ſkill in the arts and ſciences; but the neglect of all inſtruction, and and the force of ill example, render them ignorant, diſhoneſt, and extreamly vicious. They will, with the greateſt effrontery, deny what they have ſaid and done, and aſſert and vindicate the moſt notorious falſehoods. They are irreconcileable in their hatred, and never forgive; but then they are not eaſily diſpleaſed, and never conceive a perpetual hatred without juſt cauſe of anger. They are addicted to drunkenneſs and luxury, which are not even eſteemed crimes. The churchmen get drunk as well as the laity, and keep beautiful ſlaves for concubines. No body is offended at this, becauſe it is the general authorized cuſtom.

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The habit of the Georgians is almoſt like that of the Poles: they wear their bonnets like theirs; their veſts are open at the breaſt, and faſtened with buttons and loops; their covering for the legs and feet reſembles that of the Perſians, and the habit of the women is entirely Perſian.

The nobility exerciſe the moſt tyrannical power over their vaſſals, whom they oblige to work for them whole months together, and as often as they pleaſe, without giving them either pay or food. They think they have a right to their ſubſtance, liberty, and lives: they take their children and ſell them, or keep them as ſlaves; but they ſeldom ſell any, eſpecially women, who are above twenty years of age.

The Georgians are almoſt as ignorant with reſpect to religion as the Mingrelians. Both theſe countries received the knowledge of Chriſtianity in the fourth century, from a woman of Iberia, who embraced the Chriſtian religion at Conſtantinople; and both have now loſt the ſpirit of it. There are many biſhops in Georgia beſide the catholicos or patriarch. The prince, though of the Mahometan religion, commonly fills the vacant ſees, and generally chuſes his own relations.

Moſt of the Georgian lords make an outward profeſſion of the Mahometan religion: ſome to gain employments at court, or penſions from the ſtate; others to obtain the honour of marrying their daughters to the prince, or only to introduce them to the ſervice of his women. There are ſome of theſe baſe nobility who will themſelves lead their moſt beautiful daughters to the prince; for which they are rewarded by a poſt in the government, or a penſion.

While I was at Teflis, a Georgian lord, letting the prince know that he had a niece remarkable for her uncommon beauty, his majeſty ordered that ſhe ſhould be brought to him; and he took upon himſelf the office of bringing her. The villain went to his ſiſter,

who was a widow, and told her that the prince would marry her daughter; and that ſhe muſt prepare her for that honour. The mother immediately informed the poor girl of the violence that was going to be offered her. She loved a young lord in the neighbourhood, who had an equal affection for her; and their mother had encouraged their paſſion. In this diſtreſs they took the reſolution to condole with the lover. They ſent for him, and he arrived ſoon after. He found the mother and the daughter ſhut up by themſelves, mingling their tears, and in the deepeſt diſtreſs lamenting the ſeverity of her fate. The lover threw himſelf at their feet, and let them know that he feared nothing ſo much as the loſs of his miſtreſs; and the prince could inflict nothing on him ſo dreadful as this loſs. That the only way of preſerving him from it, was their being immediately married; and that the next day, they might inform their perfidious uncle, that ſhe was no longer a maid. The propoſal was accepted; and the mother leaving the room, the lover wiped away the tears of diſtreſs that fell from the eyes of his miſtreſs, by inſtantly marrying her. The uncle diſcovered the whole affair, and told it to his majeſty; who being enraged at his diſappointment, gave expreſs orders for bringing to court both the mother, the daughter, and the huſband. But they fled, and for ſome months eſcaped from place to place. At length, being convinced that they ſhould be at laſt taken, they got to Acalzika, where the Turkiſh baſſa took them under his protection.

The fear of ſuch accidents obliges thoſe of the Georgians, who have beautiful daughters, to marry them as ſoon as poſſible, and even in their infancy. The poor eſpecially marry theirs early, and even in the cradle, that the lords to whom they are ſubject may not take them away, in order to ſell, or make them their concubines.

Georgia has but four fortified towns, Teflis, Gory, Suram, and Aly; of which the former is the capital of the province. It is ſituated at the foot of a mountain, and by it runs the river Kur. The city is ſurrounded with handſome ſtrong walls, except on the river ſide, and extends from north to ſouth. It has a large fortreſs on the declivity of the mountain, where the garriſon only conſiſts of native Perſians. Here is a public ſquare, an arſenal, and a market. This fortreſs is a place of refuge for criminals and debtors. The prince of Georgia is obliged to paſs through it, when he goes, according to cuſtom, without the gates of the city to receive the letters and preſents ſent him by the king of Perſia; becauſe the city has no other entrance, in the road from Perſia, but through this fortreſs: and the prince never paſſes through it, without the apprehenſions that the governor has ſecret orders to ſeize his perſon. Teflis has 14 churches, which is a great number in a country where there is ſo little devotion.

Though this city belongs to the empire of Perſia, and as well as the whole province, is governed by a prince who profeſſes the Mahometan religion, it has not one moſque. The Perſians have indeed made uſe of their utmoſt endeavours to build them, but have never been able to accompliſh it; for the people immediately roſe in arms, pulled down the work, and beat the workmen. The princes of Georgia were indeed glad of theſe ſeditions; for having abjured the Chriſtian religion only to obtain the viceroyalty, they were not willing to conſent to the eſtabliſhment of Mahometaniſm. The public buildings at Teflis make a handſome appearance; theſe are of ſtone, and kept in good order, particularly the bazars and the caravanſeras.

On the 10th, the prefect of the capuchins informed the viceroy of my arrival; which, indeed, could not be concealed from a prince, who knows the moſt trifling things that happen at Teflis: but I was deſir-

ous of ſeeing him, and preſenting the paſſports of the king of Perſia, addreſſed to all the governors of provinces, to whom I was ſtrongly recommended; for I made no doubt but at the ſight of theſe orders he would give me a good reception, and an eſcort to conduct me out of his dominions. This prince, who is called Chanaves Khan, told the prefect that I was welcome, and that I ſhould do him a pleaſure to come and ſee him as ſoon as I could; and on the 12th, he ſent a gentleman to inform me, that as he was entering on a week of rejoicing, during which he ſhould every day give a public entertainment to his whole court, he deſired me to come. The capuchins entreated my comrade and I to dreſs as well as poſſible, and on their account to make a very noble preſent to the prince. To this I agreed, being very glad of an opportunity of ſhewing my gratitude for the important ſervices I had received from them.

It was near noon when we went to the palace, accompanied by the prefect, and one of the community, named Father Raphael. The prince was in a hall about 100 feet long and 40 broad, built on the bank of the river, with an open front on that ſide.

I ſhall not deſcribe the order and magnificence of this feaſt; I ſhall only ſay, that a great deal of wine was drank, and that a prodigious quantity of meat was eaten. We aroſe from table after having ſat three hours; yet the roaſt meat was not yet brought in. We made a low bow to the prince on our retiring, when he ſent again to tell us, we were welcome, and ordered us to be conducted home.

On the 14th the prince ſent us two great flagons of wine, two pheaſants, and four partridges. The gentleman who brought them, told me, that the prince had given him orders to enquire, whether I wanted any thing; and whether the capuchins took care to divert us; and to tell us, that if we liked the wine he ſent us, we might ſend every day for it to his pantry. I thanked the gentleman, and deſired

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him to assure the prince, that the capuchins suffered us to want for nothing; and that we drank together the prince's health with the wine he sent. Indeed, we could no where drink better.

On the 16th, the prince invited us to the marriage of his niece, which was performed at the palace. I went there with the prefect and father Raphael, one of the capuchins; but the marriage ceremony was over before we arrived. It was performed in the grand saloon where we had dined before, and it being full of ladies, no other men were admitted but the prince, and his near relations.

It is only since the Georgians have been subject to Persia, that they have forbid their women to converse with men: this, however, takes place only in the towns; for in the country, and in places where there are no Mahometans, they wear no veils, and make no difficulty of seeing and speaking to the other sex: but as the customs of the Mahometans gradually gain ground in Georgia, with their religion, the liberty of the women decreases in the same proportion.

The marriage feast was on a terrace of the palace, surrounded with a sopha two feet high; and upon it was erected a grand pavilion, supported on fine columns 22 feet in height, and about 5 inches in diameter. The lining was of gold and silver brocade, velvet, and painted linen, so artfully joined, that by the light of the tapers it appeared like a cieling composed of flowers and moresco work. The floors were covered with fine carpets, and the place lighted with 40 large lamps on stands resembling candlesticks, most of which were 40 pounds weight, and 15 inches in diameter; the four next the prince were gilt, and the others silvered. The stand at the height of a foot and a half, bore a cup full of tallow, which supplied two wicks with light.

The guests, who amounted to about an hundred, were ranged on sophas, extending round the room: the prince sat on one raised above the rest, and cover-

ed with a canopy made in the form of a dome. His ſon and his brothers were on his right, and the biſhops on his left. Soon after we were ſeated the bridegroom entered, led by the catholicos, and having taken his ſeat, the prince's relations went to make him their compliments, and to offer him a preſent; and this was afterward done by moſt of the other gueſts, each in his rank. This formed a kind of proceſſion, that laſted about half an hour. The preſents conſiſted of money in gold and ſilver, and in ſmall ſilver cups: but all of them together did not, I believe, amount to above 200 crowns.

The feaſt conſiſted of three ſervices, in each of which there were about ſixty large covered diſhes. The firſt was of all ſorts of pilaw or pleo; that is, rice dreſſed with meat, which was of various colours and taſtes: the yellow was dreſſed with ſaffron, cinnamon and ſugar; the red with the juice of the pomegranate; but the white, which is the beſt, was of the natural colour. This pilaw is very delicate food, and extreamly wholeſome. The ſecond ſervice was of tarts, ſweet and ſour fricaſees, and ragouts: the third was of roaſt meat. All the three ſervices were mixed with fiſh, eggs, and pulſe for the eccleſiaſtics. Every thing was brought in and taken away with ſurpriſing ſilence: for three Europeans at a table would make more noiſe than all the gueſts and ſervants in this hall, who were no leſs than 150. The prodigious number of drinking veſſels was alſo very ſurpriſing; theſe were about 120, and conſiſted of bowls, cups, and horns, ſixty flagons, and twelve tankards.

I do not know how long the feaſt laſted, for I did not ſtay till the end of it; we retiring at midnight, when the roaſt meat was not then taken away. No body drank till the third ſervice, and then they began to drink healths in the following manner. They delivered to eight perſons neareſt the prince, four on his right hand, and four on his left, eight ſmall cups

of

of the ſame ſize and faſhion full of wine. Thoſe on the right hand drank off the wine firſt, and then thoſe on the left. The others next them were then ſerved till the health went round. After which they began again with eight larger cups. It is the cuſtom of the country to drink the healths of the great with the largeſt cups; and the gueſts, to ſhew their reſpect, continue this till they are quite drunk. In this manner they drank for the two laſt hours of my being there, I afterward learnt that they did not break off till it was light. The capuchins and I were exempted from drinking; and indeed had I drank as much as thoſe who ſat near me, I ſhould have died upon the ſpot: but the prince gave orders that we ſhould drink no more than we liked.

When the healths began, the inſtruments and vocal muſic ſtruck up; with which the whole aſſembly ſeemed tranſported, though to me it appeared rude and barbarous.

On the 20th, I deſired the prefect and father Raphael to return thanks to the prince for the honours he had conferred upon me, and to deſire him to grant me an officer to conduct me as far as Irivan, the capital of Armenia Major; to which the prince readily agreed. He profeſſed to entertain an eſteem for the Europeans, and that he ſhould be glad to have a number of them ſettled in Georgia; and added, that if they came thither for the ſake of trade, he would grant them all the advantages they could deſire: and that as his country extended to the Black Sea, they would find their advantage in travelling through it to the Eaſt Indies.

On the 28th of February we left Teflis, our Mehemander riding before to prevent my paying any duties, and to furniſh us with proviſions and lodgings on the road. We paſſed by ſeveral towns and villages, and at laſt arrived at Irivan.

Irivan is a large dirty city, the greateſt part of which is filled with gardens and vineyards. It is ſituated

ated in a plain ſurrounded with mountains, and on the banks of two rivers; the Zengui waſhing it to the north-weſt, and a river called The Forty Fountains, from the number of its ſources, running to the ſouth-weſt. Irivan is ſituated in 51° 15′ north latitude, and enjoys a good air; but it is thick, and very cold. The winter laſts long, and the ſnow ſometimes falls in April. The country is, however, extreamly fertile, and the wine produced in its neighbourhood is good and cheap. The Armenians eſteem this the moſt antient city in the world, and believe that Noah dwelt there both before and after the deluge, when he deſcended from the mountain on which the ark reſted. They even ſay, that here was the terreſtrial paradiſe.

At twelve leagues from Irivan, is the celebrated mountain on which almoſt all the people of the country are firmly perſuaded that the ark reſted. This mountain is ſo high and large, that when the air is clear, it does not appear above two leagues diſtant. The Armenians even believe that the ark is ſtill on the ſummit of this mountain; and ſay, that a monk, named James, went half way up the acclivity: he could go no farther, becauſe, having aſcended thus far every day, he was, while aſleep in the night, carried back to the place from whence he ſet out in the morning. They add, that this continued a long time, till God being willing to ſatisfy in part his deſires, ſent him a piece of the ark by an angel, and ordered him to be told, that all acceſs to the top was forbidden to mankind.

At the foot of the mountain is a village of Chriſtians, and a monaſtery: for which the Armenians have great devotion, believing that Noah firſt offered ſacrifices there after the deluge. This is called The Monaſtery of the Apoſtles; from its being pretended that the bodies of St. Andrew and St. Matthew were found there, and that the ſkull of that evangeliſt is preſerved in the church of the monaſtery. The people

people relate a hundred other abſurd particulars of this place, and of the country all around, which they make their holy land.

I having ſent to inform the governor of Irivan of my arrival, a meſſenger came to tell me that I was welcome; and that he was very deſirous of ſeeing me, and a part of the jewels I had brought. I was then aſked how many men I had with me, and whether I choſe to lodge in the fortreſs, or in the great caravanſera. I choſe the latter; becauſe there can be no place more ſecure, and there is no want of company, for merchants come there from all parts of Aſia. On this, the governor giving orders for my having one of the beſt apartments, I went thither the next day, with all my baggage, and about noon an officer belonging to the governor brought me an order from the Intendant to receive daily from the proper officer, bread, wine, fleſh, fiſh, fruit, rice, butter, wood, and other neceſſaries for ſix perſons. The quantity for each is regulated; but the portion allowed for one perſon is ſufficient for two.

On the 10th, I went, by the governor's deſire, to pay him a viſit, and found him in a large handſome light cloſet, with ſeveral lords of the country. He treated me with great complaiſance, told me three times that I was welcome, and entertained me with ſweet-meats and Ruſſian brandy. I ſhewed him my patents, after which he ſpent an hour in aſking me news of Europe, in relation to the wars in that part of the world; the preſent diſpoſition of the Chriſtian princes, and the ſtate of the ſciences, with the new diſcoveries that had been made. He ſpent another hour in examining the jewels I had brought, of which he talked like one who was well acquainted with them. He ſet aſide thoſe that particularly pleaſed him, and ſuch as he thought would be agreeable to the princeſs his wife. Having kept me to dinner, he honoured me afterward with his converſation for half

half an hour longer, and then diſmiſſed me, ordering my mehemander to ſuffer me to want for nothing.

This governor was one of the greateſt lords of Perſia; he was beloved by the king, and revered by the court; his two ſons were his majeſty's chief favourites; and he was reſpected by the people on account of his juſtice and integrity. Indeed he well deſerved his good fortune; for beſide theſe amiable qualities, he was a man of ſenſe, and fond of the arts and ſciences.

On the 12th, I diſmiſſed the officer belonging to the viceroy of Georgia, who had conducted me to Irivan; on which occaſion I made him a preſent of eight piſtoles.

On the 6th of April, I dined with the lieutenant of the fortreſs, who was a native of Dagheſtan, an extenſive country covered with mountains, on the confines of Ruſſia; and I had the pleaſure of hearing him relate many ſingularities, with reſpect to the manners and cuſtoms of his country. The next day the treaſurer entertained me in the ſame manner. I now made theſe gentlemen ſmall preſents, in return for the favours I had received from them.

On the 17th we arrived at Tauris, the ſecond city of Perſia, both with reſpect to its extent, commerce, riches, and number of its inhabitants. There is the largeſt ſquare at Tauris I have ever ſeen; it being much more ſpacious than that of Iſpahan. The Turks, when they were in poſſeſſion of this city, have frequently drawn up within this ſquare 30,000 men in order of battle. In the evening the populace are diverted there with drolls, mountebanks, wreſtling, ram and bull-fights; the repeating of pieces in proſe and verſe, and dancing wolves. This ſpacious ſquare is in the day time uſed as a market for all kinds of proviſions.

The number of inhabitants at Tauris, I believe, amounts to at leaſt 550,000 people; beſide a multitude

tude of ſtrangers that are conſtantly there from all parts of Aſia. The fineſt Perſian turbans are made in this city; and I have been aſſured by the principal merchants, that the inhabitants annually manufacture 6000 bails of ſilk. The commerce of this city extends not only all over Perſia, but into Turkey, Ruſſia, Tartary, the Indies, and to the Black Sea.

I ſtayed at Tauris for ſome time, during which I ſold a number of jewels to the governor, and the ſon of the receiver-general of the province, for which I received a thouſand crowns; but they would not allow me to get any thing by them: the firſt placed to my account his father's intereſt with the ſhah, and the other that of his brother's, and of his uncle Mirza Sadec, the great chancellor; forcing me to take the letters of recommendation they offered me, as a recompenſe for giving them the profit I ought to have made. It is impoſſible to conceive the careſſes, the flattery, the engaging and agreeable behaviour uſed by the great in Perſia, to promote their own intereſt, even in affairs of the ſmalleſt moment: in which they act with ſuch an appearance of ſincerity, that a perſon ought to be perfectly acquainted with the genius of the country and of the court, to prevent his being deceived by them.

As this was the time when the Curdes, the Turkuman, and the other nations who dwell in tents, and are moſtly robbers, quit the plains, on account of the heat of the ſun, and remove with their flocks and habitations in the mountains in ſearch of ſhade and paſture, we were adviſed for the greater ſecurity to wait for company: for this purpoſe I ſtayed till the 28th of May, and then ſet out with the provoſt of the merchants, who had fourteen horſes and ten valets.

Leaving Caſbin, or Caſwin, to the right, we proceeded on our journey toward Iſpahan. We had for ſome time ſet out an hour or two before ſun-ſet, and compleated a journey of about five or ſix leagues by

about midnight. People in the eaſt generally travel in this manner during the ſummer, to ſecure themſelves from the heat of the ſun, which is very fatiguing both to man and beaſt. In the night they travel with greater ſpeed. The ſervants from time to time proceed on foot, and the maſters themſelves are glad to walk a little to prevent their being ſeized with ſleep, and to keep themſelves warm, which eaſes the horſes. On their arrival they go to bed, and gain in the day the ſleep they loſt in the night.

On the 13th we proceeded to Kom, a large city ſituated along the bank of a river. It has alſo ſeveral handſome caravanſeras, and fine moſques; the moſt beautiful of theſe laſt, is that in which are interred the princeſs Fatima, Mahomet's daughter, and the two laſt kings of Perſia. The ſtructure of this moſque is beautiful, and its ornaments extreamly ſumptuous. The acceſs is through four large and ſtately courts; the firſt of which is a handſome garden, and the laſt is paved with tranſparent marble, and ſurrounded with neat lodgings for the prieſts. The door to each mauſoleum is plated with ſilver, and the tombs are ſurrounded with gates of the ſame metal. Nothing can be imagined richer, neater and more magnificent than theſe mauſolea. To that of Fatima the Perſians give the name of Maſſuma, or Pure, and hold it in great veneration. There is a revenue of 3200 tomans belonging to the place.

On the 24th we arrived at Iſpahan, the metropolis of Perſia, and one of the largeſt cities in the world; for, including the ſuburbs, it is not leſs than 24 miles in circumference. Some perſons compute the number of the inhabitants at 1,100,000, but thoſe who make the moſt moderate computation ſuppoſe they amount to only 600,000, and the number of houſes were at this time ſaid to amount to about 29,460, without including the palaces, moſques, public baths, bazars, and caravanſeras. The city appears as well peopled as London; it is built on

the

the banks of the Zenderoud, over which are three fine bridges, one near the middle of the city, and one at each end. The walls of Iſpahan are about 20,000 paces round; they are only built with earth, and are ſo hid by the houſes and gardens, both on the inſide and without, that in many places they cannot be ſeen. The city is alſo defended by a ditch and a caſtle.

The beauty of Iſpahan particularly conſiſts in the great number of its magnificent palaces, handſome houſes, large caravanſeras, beautiful bazars, and in its canals and ſpacious ſtreets, the ſides of which are adorned with rows of lofty plane-trees; but the other ſtreets are generally narrow and crooked. The worſt is, they are not paved; but as, on the one hand, the air is very dry, and on the other, the people water the ſtreet before their houſes morning and evening, they are neither ſo dirty nor ſo duſty as might be expected. They have three other conſiderable inconveniencies: one, that the ſtreets being over vaults made for the paſſage of the canals which run under them, they ſometimes fall in and endanger the lives of the paſſengers; another is, there being wells in the ſtreets, the ſides of which are even with the earth, the paſſengers are expoſed to the ſame danger, if they do not take ſufficient care; the third inconvenience is a very diſagreeable one, which is, that under the walls of the houſes are large holes for receiving all the filth, and ſometimes ſerving as common boghouſes. The ſtreets, however, do not ſtink as might be imagined; which is in part owning to the dryneſs of the air, and alſo to theſe pits being emptied every day by the peaſants, who bring fruit and other proviſions to the city, and load their cattle with the ordure, which they carry away to manure their gardens.

The city on every ſide appears at a diſtance like a wood intermixed with large and lofty domes and minarets.

On

On the 2d of February, 1674, having ſold great part of my jewels, I left Iſpahan, and arrived on the 13th at the ruins of the antient Perſepolis*.

At a diſtance theſe magnificent remains appear as in a kind of amphitheatre, the mountains forming a half moon as if to embrace them. They are ſeated in a fine plain that extends two leagues in breadth from the ſouth-weſt to the north-eaſt; and near forty leagues in length from the north-weſt to the ſouth-eaſt. This plain is uſually called Mardasjo, and the inhabitants pretend that it contains 880 villages, and about 1500 within the diſtance of 12 leagues round the ruins, including the villages ſeated among the mountains; ſome of which are adorned with beautiful gardens. The greateſt part of this plain is, in in the winter ſeaſon, floated with water, which is a very advantageous circumſtance with reſpect to the rice that grows at that time. The ſoil of this agreeable plain is moſtly converted into arable lands, and watered with a number of ſtreams that render it exceedingly fertile. It abounds with many ſorts of birds, and more particularly with cranes, pigeons, quails, ſnipes, partridges, hawks, and vaſt flights of crows, which are very numerous throughout all Perſia.

The antient palace of the kings of Perſia, uſually called the houſe of Darius, and by the inhabitants Chel-menar, or Chil-minar, which ſignifies the forty pillars, is ſituated to the weſt, at the foot of the mountain of Kuligrag-met, or Compaſſion, antiently called the Royal Mountain, which is entirely compoſed of freeſtone. That ſuperb edifice has the walls of three of its ſides ſtill ſtanding. The front extends 600 paces from north to ſouth, and 390 from eaſt to weſt, as far as the mountain, where an aſcent is formed

* There are no remains of the city itſelf now ſtanding; thoſe ſtill to be ſeen, belonging, according to Sir John Chardin, either to an antient temple, or according to Mr. Cornelius le Bruyn, to the celebrated palace of Perſepolis, wantonly burnt by Alexander the Great.

between

between ſome ſcattered rocks; beyond which there appears to have been formerly ſome other buildings, the rocks appearing in ſome places finely ſmoothed and poliſhed.

The top of this edifice preſents to the view a platform of 400 paces, extending from the middle of the front wall to the mountain; and along three ſides of this wall is carried on a pavement of two ſtones joined together, eight feet broad. With reſpect to the height of the wall, it is in ſome places 24 feet; but it is not every where ſo high, in ſome places the earth about it is raiſed, and in others the wall itſelf has ſunk. On examining the previous remains, we muſt proceed as we do in examining thoſe celebrated beauties, whom age or ſickneſs has brought low, that is from the traces of beauty we ſee, form an idea of what they were. The ſtones of the wall are black, harder than marble, ſome of them finely poliſhed, and many of them of ſuch an amazing ſize, that it is difficult to conceive how they were able to remove and raiſe ſuch prodigious maſſes.

The principal ſtaircaſe is placed between the middle of the front, and the northern end of the edifice. It conſiſts of two flights of ſteps, that wind off from each other to the diſtance of 42 feet at the bottom. Theſe ſteps are only four inches high, and 14 in breadth. They are the moſt commodious (ſays M. Le Bruyn) I ever ſaw, except thoſe of the viceroy's palace at Naples; which are, however, in my opinion, ſomething higher. There are 55 of theſe ſteps on the northern ſide, and 53 to the ſouth; but theſe laſt are not ſo entire as the others. I am likewiſe perſuaded that there are ſeveral others under ground, that have been covered over by length of time, as well as part of the wall, which riſes 44 feet 11 inches high in the front. At the bottom of theſe two flights of ſteps, is a ſingle flight, extending 51 feet 4 inches from one to the other; from thence the two flights

are carried off from each other, and return back to the center at an equal diſtance from the extream parts of the top: and above theſe flights is a pavement of large ſtones, and another ſingle flight of ſteps 75 feet in width, anſwering to that of the bottom, and leading up to the grand entrance of the edifice. This ſtaircaſe has a very fine and ſingular effect, anſwering to the magnificent remains of the reſt of the building.

On aſcending the upper ſteps, the ſpectator ſees before him, at the diſtance of 42 feet from the front-wall of the ſtaircaſe, two grand portals, and as many columns. Theſe portals are 22 feet 4 inches in depth, and 13 feet 4 inches in breadth. On the inſide, upon a kind of pilaſter on each hand, is a large figure in baſſo relievo; they bear ſome reſemblance to the ſphynx, and are 20 feet from the fore to the hinder legs, and 14 feet and a half high. The faces of theſe animals are broken off, and their bodies much damaged; but what is moſt extraordinary, the breaſt and fore-feet project from the pilaſter. Thoſe of the firſt portal are turned toward the ſtaircaſe, and thoſe of the ſecond, each of which has wings, face the mountain. Indeed it is impoſſible to know what theſe figures, thus mutilated, were deſigned to repreſent; but the bodies have ſome reſemblance to that of a horſe. On the upper part of theſe pilaſters are characters, which from their ſmallneſs and elevation it is impoſſible to diſtinguiſh. The height of the firſt portal is 39 feet, and that of the ſecond 28; the pilaſters ſtand on a baſe five feet two inches in height.

The two columns that appear between the portals are the leaſt damaged of all, particularly with reſpect to their capitals, and the other ornaments of the upper parts; but the baſes are entirely covered over with earth. They are 14 feet in circumference, and riſe to the height of 54 feet. There were for-

merly two others between theſe and the laſt portal, ſeveral pieces of which lie half buried in the ground.

At the diſtance of 52 feet ſouth of the ſame portal is a large baſon for water, cut out of a ſingle ſtone 20 feet long, and 17 feet five inches in breadth, and raiſed three feet and a half above the ſurface of the floor. From this baſon to the northern wall is an extent of ground comprehending 150 paces in length, in which nothing is to be ſeen but the fragments of large ſtones, and part of the ſhaft of a column that is not fluted like the reſt, and is twenty feet in circumference. Beyond this track of ground, and as far as the mountain, the earth is covered with heaps of ſtones.

Proceeding ſouthward from the portals already deſcribed, you ſee two other flights of ſteps reſembling the former, the one to the eaſt, and the other to the weſt. On the upper part the wall is embelliſhed with foliage, and the repreſentation of a lion rending a bull in baſſo relievo, much larger than the life. There are alſo ſmall figures on the middle wall. This ſtaircaſe is half buried under the earth.

From hence extends a wall 45 feet in length, beyond the lower part of the ſtaircaſe, and then is an interval of 67 feet, extending to the weſtern front, which correſponds with the other, and has three ranges of figures one over the other, with a lion tearing an aſs that has a horn projecting from the forehead; and between theſe animals and rows of figures is a ſquare filled with antique characters, the uppermoſt of which are defaced. The figures are leſs damaged in that part of the ſtructure where the ground is lower: but the wall, which extends from the ſtaircaſe to the weſtern front, has not any figures. On the other ſide the ſtairs are three ranges of ſmall figures; but thoſe on the upper row are only viſible from the waiſt downward. Theſe figures are only two feet nine inches high, and the wall, which is

five feet three inches in height, has an extent of 98 feet.

On the top of the ſteps, laſt deſcribed, is an entrance into an open place paved with large ſtones, whoſe breadth is equal to the diſtance from the ſtaircaſe to the firſt columns, which comprehends the ſpace of 22 feet 2 inches. Theſe columns are diſpoſed into two ranges, each of which conſiſts of ſix pillars, but none of them are entire; there are alſo eight baſes or pedeſtals, and the ruins of ſome others. At the diſtance of 70 feet 8 inches, were formerly ſix rows of other pillars, each row conſiſting of ſix: theſe 36 pillars were likewiſe 22 feet 2 inches diſtant from each other, but only ſeven of them are now entire; however, all the baſes of the others are ſtanding.

At the diſtance of 70 feet 8 inches from theſe rows of columns on the weſt, toward the front of the ſtaircaſe, were once twelve other columns in two ranges, each of which contained ſix, but only five are now remaining. The ground is there covered with the fragments of columns, and the ornaments that ſerved for their capitals; between which are pieces of ſculpture repreſenting camels on their knees. On the top of one of the columns is a compartment repreſenting camels in that poſture.

On advancing toward the eaſt, you are preſented with a view of ſeveral ruins, conſiſting of portals, paſſages and windows. The inſides of the portals are adorned with figures in baſs relief. Theſe ruins extend 90 paces from eaſt to weſt, and 125 from north to ſouth, and are 60 paces both from the columns and the mountains. In the middle of theſe ruins the earth is covered with 76 broken columns; 19 of which ſtill ſupport the entablature: their ſhafts are formed of four pieces, beſide the baſe and capital.

At the diſtance of 118 feet from theſe columns to the

the ſouth, is an edifice that riſes higher than any other part of the ruins, from its being ſituated on a hill. The front wall, which is five feet ſeven inches high on that ſide, is compoſed of a ſingle range of ſtones, ſome of which are eight feet deep; and the wall extends 113 feet from eaſt to weſt, but has neither figures nor any other ornaments. However, in the middle of the front are the ruins of a double ſtaircaſe, on the ſides of which are ſeveral figures. The reſt of the building was chiefly compoſed of large and ſmall portals, and is entirely deſtroyed. The largeſt of theſe portals is five feet wide, and five feet two inches deep. Among the reſt, two portals appear to the north, with three niches or windows walled up. Under theſe portals are the figures of a man and two women, down to the knees; for their legs are covered with earth that is raiſed againſt them. Under the other gate is the figure of a man holding a lion by the mane. To the ſouth is a portal and four open windows, each of which is five feet nine inches wide, and eleven in height, including the cornice; their depth is equal to that of the grand portals. The two ſides of this gate are carved with the figure of a man, with ſomething on his head reſembling a tiara. He is acccompanied by two women, one of them holds an umbrella over his head. On the inſide, three niches are covered with antient Perſian characters.

There are two other gates to the weſt that are not covered; within one of theſe is the figure of a man fighting a bull: with his left hand he graſps a horn in his forehead, while with his right he plunges a dagger into his belly. On the other ſide the figure, another man claſps the horn with his right hand, and ſtabs the beaſt with his left. The ſecond portal has the figure of a man carved in the ſame manner, with a winged deer, that has a horn in his forehead. Horns were antiently the emblems of ſtrength and

majeſty; they were therefore given to the ſun and the moon; and Alexander was called by the Orientals, Dhulkarnam, or the horned, becauſe he made himſelf king of the horns of the ſun, that is, of the eaſt and the weſt.

Behind this edifice are the ruins of another, which exceed it in length by 38 feet. It has alſo niches and windows, the former of which are cut out of ſingle ſtones. A little to the ſouth is a double flight of ſteps, ſeparated by walls embelliſhed with ſmall figures and foliage.

Farther to the ſouth, are ſubterraneous paſſages, into which none of the natives of the country dare to enter, though they are ſaid to contain great treaſures; this is owing to a general perſuaſion, that all the lights carried into theſe places will go out of themſelves. This opinion did not, however, intimidate either Sir John Chardin or Mr. Le Bruyn; they both examined them with the utmoſt care, and proceeding with lights through theſe paſſages, till they ended in a narrow track, which extended a great length, and appeared to have been originally contrived for an aqueduct; but its ſtraitneſs rendered it impoſſible to be paſſed.

Still farther to the ſouth are the remains of another edifice, which extend 160 feet from north to ſouth, and 191 from weſt to eaſt. Ten portals belonging to it are ſtill to be ſeen, together with ſeven windows and forty incloſures, that were formerly covered rooms. In the middle are the baſes of 36 columns in ſix ranges, and the ground is covered with large ſtones, under which were aqueducts.

There antiently ſtood another ſtructure to the weſtward of the laſt mentioned building. On the ruins of the wall, which ſtill riſes near two feet above the pavement, are cut the figures of men in baſſo relievo, each repreſented with a lance. The ground encloſed by this wall contains a number of round ſtones that were the baſes of columns.

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On the eaſt ſide of theſe laſt ruins are the remains of a beautiful ſtaircaſe, 60 feet in length, reſembling that of the front wall; but though moſt of the ſteps are deſtroyed by time, the wall that ſeparates the two flights is ſtill eight feet in height, and adorned with figures almoſt as big as the life. The front contains the repreſentation of a lion encountering a bull: there are alſo lions of the ſame workmanſhip on the wings of the ſtaircaſe; both of them accompanied with characters and figures almoſt as big as the life. Columns were formerly diſpoſed between this edifice and the other laſt mentioned. Among theſe ruins are four portals, each adorned with the figure of a man, and two women holding an umbrella over his head.

A little to the north of theſe two laſt edifices are two portals with their pilaſters, on one of which is alſo the figure of a man and two women, one of whom holds an umbrella over his head. About theſe women is a ſmall figure with wings, which are expanded to the ſides of the portico. The lower part of the buſt of this figure ſeems to terminate on the two ſides, with a ſpread of foliage, and a kind of frieze. Over the ſecond figure a man is ſeated in a chair, with a ſtaff in his hand; and another ſtands behind him, with his right hand upon the chair: a ſmall figure above holds a circle in its left hand, and points to ſomething in his right. Under this portal are three ranges of figures, all of which have their hands lifted up; and over the third pilaſter, which ſtill remains, two women hold an umbrella over the head of a man. The earth is alſo covered with fragments of columns and other antiquities.

From hence you proceed to the laſt ruins of the ſtructures on the mountain. On the ſouth-ſide are two portals, under each of which a man is ſeated in a chair, with a ſtaff in his right hand, and in his left a kind of vaſe: behind him is another figure,

which holds ſomething on his head like the tail of a ſea-horſe, and has a linen cloth in his right hand. Behind are three rows of figures with lifted hands: four in the firſt, and five in each of the other two rows. They are three feet four inches high; but the ſeated figures are much larger than the life. Above this are ſeveral ornamental ranges of foliage, the loweſt of which is intermixed with ſmall lions, and the higheſt with oxen. Over theſe ornaments is a little winged figure, which holds in his left hand ſomething that reſemble a ſmall glaſs, and makes a ſignal with its right. Theſe portals are twelve feet five inches in breadth, and ten feet four inches deep; and the higheſt of the pilaſters is from twenty-eight to thirty feet. On the two toward the north a man is ſeated, with a perſon behind him, like the preceeding figures; and behind this are two other men, holding in their hands ſomething that is broken: before the figure repreſented ſitting, are two other figures, one with his hands on his lips with an air of ſalutation, and the other holding a ſmall veſſel. Above theſe figures is a ſtone filled with ornaments, and below are five ranges of figures, three feet in height: theſe are a band of ſoldiers armed in different manners. From the foot of theſe mountains you have a full view of all the ruins, except the walls and ſtaircaſes that cannot here be ſeen.

No other difference is obſerved in the columns, except that ſome of them have capitals, and others have not; with reſpect to the elevation of thoſe that are perfect, they are all from 70 to 72 feet high, and are 18 feet five inches in circumference, except thoſe near the firſt portals. The baſes are round, and 24 feet five inches in circumference; theſe are four feet three inches high, and the lower moulding is one foot five inches thick. They have three ſorts of ornaments, which may be termed capitals.

Beſide the baſſo relievo already mentioned, there are

are many others; particularly the repreſentation of a triumph, or a proceſſion of people bearing preſents to a king, conſiſting of a great number of figures, with ſome led horſes, an empty chariot, a led camel, &c. The drapery of all the human figures in this edifice is extreamly ſingular, and has no relation to that of the antient Greeks and Romans. Their military habits are agreeable to the mode of the Perſians and Medes. The rules of art are not obſerved in the figures, ſince no muſcles are viſible in the naked parts, and the figures themſelves have a heavy air: nothing has been obſerved but the contours, and this neglect cauſes them to appear ſtiff and inelegant: the drapery has alſo the ſame defects, and the whole has a taſtelſs ſameneſs. However, the proportions have been finely kept, which proves that thoſe who made them were not entirely deſtitute of capacity, but were probably obliged to be too expeditious to finiſh them with proper care. The generality of the ſtones are poliſhed like a mirror, particularly thoſe within the portals, and which compoſe the windows and pavements. Theſe are of different colours, as yellow, white, grey, red, deep blue, and in ſome places black; but the ſtones of the greateſt part of the edifice are of a clear blue.

Indeed every thing correſponds with the grandeur and magnificence of a great king's palace, to which the images and relievos give a ſurpriſing air of majeſty. It is certain there have been very ſtately portals and grand galleries to afford a communication with all the detached parts of the ſtructure: moſt of the columns, whoſe remains are ſtill ſo beautiful, were evidently intended to ſupport thoſe galleries, and there even ſeems to be ſtill ſome remains of the royal apartments. In a word, the magnificence of theſe ruins can never be ſufficiently admired; and this ſtructure muſt undoubtedly have coſt immenſe treaſures. This palace, which was the glory of all the

Eaſt, owed its deſtruction to the debauchery and frenzy of Alexander the Great, who after he had preſerved it from the ravages of war, above 2000 years ago, reduced it to aſhes at the ſolicitation of Thais a Grecian courtezan.

There are two antient tombs of the kings near the mountain, one to the north, and the other to the ſouth; both of them are hewn out of the rock, and are noble fragments of antiquity. Their fronts are covered with figures and other ornaments; and the form of both are nearly the ſame. That part of the tomb on which the figures are carved is 40 feet wide: the height is almoſt equal to the width below, and the rock extends on each ſide to the diſtance of ſixty paces. Below, a range of four columns ſupport the entablature on their capitals; each of which is compoſed of the heads of two oxen as far as the breaſt, with the forelegs bent on the top of each column. The gate which is ſurrounded with ornaments, is placed between two of theſe columns in the middle, but is at preſent almoſt cloſed up. Above the columns is the cornice and entablature, adorned with 18 ſmall lions in baſs relief, nine on each ſide advancing toward the middle, where there is a ſmall ornament reſembling a vaſe. Above the lions are two ranges of figures, almoſt as large as the life, fourteen in each range, armed and lifting up their hands, as if to ſupport the building above them; and on the ſide is an ornament ſomewhat in the form of a pillar, with the hand of ſome animal that has only one horn. Above this is another cornice, ornamented with leaves. On the left, where the wall projects, are three rows of niches, one above each other, each of them containing two figures, armed with lances, and three others on the ſide armed in the ſame manner. There are likewiſe two on the right ſide, with their left hands placed on their beards, and the right on their body; on the ſide of theſe are three others, in the ſame diſpoſition as thoſe

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on the other ſide. At ſome diſtance below, and between theſe figures and an ornament that has ſome diſtant reſemblance of a round pillar, there is another figure on each ſide, very much impaired. Above on three ſteps ſtands a figure that has the air of a king, pointing at ſomething with his right hand, and holding a kind of bow in his left. Before him is an altar, on which an offering is made, from whence the flames are repreſented aſcending. Above this altar appears the moon, and it is ſaid, that there was once a ſun behind the figure; but nothing of it is now to be ſeen. In the middle, and above all this appears a ſmall myſtic figure, that is alſo to be ſeen in ſeveral parts of the other buildings.

Two leagues from theſe ruins is a place called Noxi Ruſtan, but the traveller is obliged to take a large circuit to go thither; becauſe a river croſſes the country, which can only be paſſed over a bridge, at a conſiderable diſtance: the plain is alſo cut into a variety of ſmall canals, that are ſo many impediments to travellers in their way thither. In this place are four tombs of perſons of eminence among the antient Perſians, that much reſemble thoſe of Perſepolis; only they are cut much higher in the rock. This place receives its name from one Raſtan, whoſe figure is there carved to perpetuate his memory. He is ſaid to have been a potent prince. The tombs have their baſes 18 feet above the ſurface of the cauſeway, and riſe about four times that height; and the rock is twice as high as the tombs, which are 60 feet wide in the middle. Under each tomb is a ſeparate table, filled with large figures in low relief; and on two of theſe tables are ſome traces of men fighting on horſeback.

On the 19th of February I left Perſepolis, after having ſtaid there five days, and then proceeding nine leagues, the next morning reached Schiras, the capital of the province of Fars, and one of the greateſt

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and moſt conſiderable cities in Perſia. It is ſituated between the mountains, in a plain between ſeven and eight leagues in length, and about four in breadth: as fine and as fertile a ſpot as imagination can conceive.

The great ſtreets are bordered with trees: theſe are their principal ornaments; for there are not many grand bazars, nor fine baths. Moſt of the buildings of the city are in ruins, and the ſtreets ſo narrow and dirty, that they are hardly paſſable in rainy ſeaſons; and in ſeveral places paſſengers are obliged to bend their bodies in order to walk under the arches before the houſes, eſpecially in the quarter inhabited by the Jews. The ſtreets are alſo made extreamly offenſive by the many neceſſary houſes in them, which render the air very diſagreeable: the jackals not only infeſt the burying grounds, but often commit great diſorders in the city, and in the night-time make diſmal howlings that reſemble an human voice.

The public gardens at Schiras, which are about twenty, are extreamly delightful; the trees are the largeſt of the kind perhaps in the world: theſe are planted without order, and the ſoil enamelled with flowers, which are in the greateſt plenty, and of the brighteſt colours. In the king's garden, to the ſouth of Schiras, I obſerved a tree, the trunk of which was eight yards round. The inhabitants, from the great age of this tree, conceive the higheſt veneration for it: they go to pray under its ſhade, and tie chaplets, amulets, and pieces of their cloaths to the boughs. The ſick, or others for them, come there to burn incenſe, to fix lighted candles to it, and to perform other ſuperſtitious ceremonies, with the hopes of recovering their health. There are throughout Perſia, many trees thus ſuperſtitiouſly revered by the people.

About a quarter of a league to the eaſt of Schiras is the tomb of ſheik Sadi, one of the moſt celebrated Perſian authors in proſe and verſe, who lived about

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400 years ago, and whoſe works contain the fineſt morals. On one ſide of his tomb is a large octagon baſon, the water of which is moderately warm, and contains plenty of fiſh conſecrated to the ſheik; but the common people imagine, that if any perſon takes them, he will be puniſhed with ſudden death: but though I was ſeveral times at Schiras, I never went thither without having a good plate of theſe fiſh with the Carmilite friars, with whom I always lodged.

On the ſame ſide of the city, by the corner of a mountain, are the ruins of an antient caſtle, and at ſome diſtance from it a convent of derviſes, near which are two deep holes in the ground: the mouth of one of them is four feet and a half round, and it is of an unfathomable depth. I was told, that on throwing a large ſtone into it, one might diſtinctly repeat the Lord's prayer, before the noiſe made by its falling ceaſed; and this I found to be true, by trying the experiment three times ſucceſſively.

A league beyond theſe ruins, you ſee the remains of an antient building of ſtone and marble, which, notwithſtanding the ſolidity of the ſtructure, and the durableneſs of the materials, is greatly decayed. It is a ſmall temple, 38 or 40 paces round, ſituated on the declivity of a mountain, with three gates, which are ſtill pretty entire, opening to the north, ſouth and eaſt. They are eleven feet high, and three broad; on the ſides of each is the figure of a woman done in relief as big as the life, reſembling thoſe at Perſepolis. The Perſians call this place Mador Sulemon, that is, the Mother of Solomon: they pretend that ſhe built the temple, and came hither to pay her devotions. Bizarus relates, that a tomb is found there inſcribed with Hebrew characters; but I ſaw no ſuch thing, and am perſuaded that theſe opinions are ill founded.

The fertility of the country about Schiras is very ſurpriſing. It produces the fineſt horſes, and the beſt

beſt paſtures. The ſheep are ſo fat, that their tails weigh eighteen or twenty pounds weight. As to the fruits, among the reſt the pomegranates are as large as the head of a new born child: but the beſt fruit is the grape, of which there are three principal ſorts; one very ſmall, which is ſweet and delicious, and the ſeed ſo minute and tender that it can ſcarcely be perceived; the great white grape; and a large red grape, the bunches of which weigh 12 or 13 pounds. Of this grape alone they make the excellent wine diſtinguiſhed by the name of the Wine of Schiras, which, for its fine colour and richneſs of taſte, is eſteemed the beſt, not only in Perſia, but throughout the eaſt.

On the 24th I left Schiras, where I had lodged in the monaſtery of the Carmelites, who give a very civil reception to all the Europeans who come to them, without diſtinction of nation or religion, and thankfully take whatever any one gives them in return for their hoſpitality.

On the 7th of March I ſet out from Laer at three in the afternoon, and paſſing by the village of Chercoff, which is full of gardens, arrived at Gormouth; a town, which, with its gardens, conſiſting chiefly of date-trees, was a league in length, and beyond the town, groves of theſe trees extended as far as the eye could reach. The inhabitants of Caramania Deſerta retire, during the ſummer, into theſe woods, to ſhelter themſelves from the heat, which in that ſeaſon is inſupportable, as I found in the year 1677, when I paſſed through this country at the end of Auguſt: for then the wind was ſo hot, even in the night, that I was frequently obliged to turn aſide my horſe and cover my face with my handkerchief, to avoid the blaſts that could no more be endured than flame. I was once reduced to the neceſſity of throwing myſelf from my horſe, and lying with my face to the earth, to avoid the ſcorching vapours; but found that thoſe which ariſe from thence were even ſtill more ſuffocating.

ing. In the day I was obliged to continue naked in a caravanſera, from nine in the morning till four in the afternoon, ſeated or lying on a ſkin of Ruſſia leather, not only on account of the heat, but becauſe water inceſſantly flowed from my body in ſweat, in in ſuch a manner, that I could neither read nor write, and every thing I took in my hand was immediately wet. I had taken two camels at Laer with my uſual baggage, the one to carry water, and the other proviſions, becauſe the country was deſerted; and really for 25 leagues, that is, from Gormouth to Coureſtoon, I did not ſee a ſingle perſon, every body being then retired into the woods of date-trees, or into the mountains; and as the dates were then ripe, the people lived on almoſt nothing elſe. This fruit is nouriſhing, and wherever it grows there is a certainty of finding water. It is to be obſerved, that the land which bears dates is always ſandy; and that at 12 or 15 feet beneath the ſurface, water is to be found: the people therefore dig pits, and thoſe that are laſt dug have always the beſt water.

I remember, that performing this journey five years before, I happened to loſe my way, and ramble into the mountains: I thought myſelf loſt, and expected never to return. Having wandered part of the night, I laid myſelf at the foot of a tree, holding my horſe by the bridle, and waiting till it was light. When the day came, I diſcovered a wood of date-trees at two leagues diſtance, where being arrived, I found I had advanced ſix leagues on my way, and a collector of the taxes conducted me to the road. I never ſuffered ſo much in my whole life; the morning appeared to bring ſome coolneſs with the dew, but the heat returning with the ſun, at firſt conſumed this ſmall humidity, and affected me ſo violently, that I could not even ſweat, it ſeeming to burn and dry up my very entrails. My horſe ſtopt at every ſtep, not having ſtrength to advance; but

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what preſſed me moſt, was my not being able to keep either my mouth or my eyes open, on account of the exhalations from the earth, which roſe to my face like guſts of flame pouring from the mouth of a lighted oven. I alſo obſerved two circumſtances in theſe regions during the heat of ſummer; the one is, that the fields are entirely burnt up, and there ariſes through the whole night and morning vapours excited by the heat of the earth, which cover it in ſuch a manner, that it cannot be diſcovered at fifty paces diſtance, it perfectly reſembling a ſea, or ſome great lake in a calm.

On the 9th, I proceeded ſix leagues through a mountainous and ſtony country, where are nevertheleſs many ſtreams of running water, eſpecially in ſpring: theſe are very clear; but great care muſt be taken not to drink this water, it being almoſt as ſalt as that of the ſea, which proceeds from the land over which it paſſes; for this land is in ſummer white with the ſalt that covers it. We ſtopped at Tanguedelan, where are two caravanſeras with ciſterns. This place is between two very high mountains, a quarter of a league diſtant from each other. One of the caravanſeras has a baſon of running water; but it is brackiſh, and not fit to drink: yet it is brought by a grand aqueduct to this caravanſera, whence it takes its courſe toward the oppoſite mountain, through which it paſſes by a canal cut in the rock, 300 paces in length.

On the 12th, I met a great lord on the road, named Ali Kouli Khan, who was returning from his government of Gambroon, in order to go to a province in Perſia, given him by the ſhah. He had a grand train: his women, with all that belonged to them, were carried on 80 camels, 40 mules, and 20 horſes. His own retinue and effects were conveyed on twice as many camels and mules. Many of the peaſants fled from the villages on the road, for

fear that his men ſhould take their proviſions by force.

As I was preparing to ſet out at five in the evening, I obſerved that the air was darkened, as when the ſky is covered with clouds; and conſidering that this could not be the caſe, I recollected that theſe clouds conſiſted of locuſts; and indeed, as they paſſed, a prodigious number of thoſe deſtructive inſects fell to the ground: they were the largeſt I had ever ſeen, and ſo heavy that they could not riſe again. The peaſants gathered them as they fell; and told me, that in this ſeaſon ſuch clouds appear almoſt every night: having gathered, they dry and ſalt them, after which they live upon them, and ſell them to each other very cheap, as they are their common food.

This day we proceeded five leagues in a very level country, but through moving ſands into which the horſes ſunk. After advancing a league, we paſſed by a ſmall village abounding with date-trees and running water: the inhabitants I found there cuttting their corn; and as I had ſeen the people about Perſepolis ſowing the land about three weeks before, I could not help thinking it very remarkable, that I ſhould ſee people ſow corn after the middle of February, and reap it before the middle of March following. This happened to me ſeveral times in my journies in Perſia in the like ſpace of three weeeks: indeed the empire of Perſia is ſo ſituated and ſo extenſive, that it has ſummer and winter at the ſame time, the one on one ſide, and the other on the other.

The next day I ſet out at two in the morning, and reached Gambroon, or as it is called by the Perſians, Bander Abaſſie, or the Port of Abas. Gambroon is ſituated to the ſouth-eaſt of Schiras, as that town is of Iſpahan. The diſtance between this place and the laſt mentioned city is computed at 183 leagues; but theſe leagues are very long, and the mountains,

with the badneſs of the roads, render the journey very tedious.

The houſes of Gambroon are built ſo near the water, that in a high ſea they are waſhed by the waves. It is ſituated between the iſlands of Ormus and Kiſmis, the one to the left and the other to the right; and the coaſt of Arabia being bordered by high mountains, may alſo be ſeen in a clear day to the right, at 20 leagues diſtance. Three leagues behind Gambroon are alſo very high mountains, which are far from being barren, they being covered with trees and abounding with water. The territory belonging to Gambroon is, however, dry and ſteril, it conſiſting of moving ſand. The town is ſurrounded by a wall on the land ſide, and has two ſmall fortreſſes. The houſes are computed at 14 or 1500, one third of which are Indian Gentoos or Idolaters, and a few Jews; the greateſt part are Perſians, and the reſt Engliſh, French and Dutch, belonging to their reſpective companies. The Governor of the province uſually reſides there, and not at the capital, which is called Neris, and is ten days journey from thence: he has a pretty large and commodious palace at the end of the town, at the greateſt diſtance from the ſea, built with ſtone brought from the iſle of Ormus, and all the houſes have flat roofs.

This town has no port, but the road is as large, good and ſafe, as any in the univerſe; however, it has one great inconvenience, which is, that the veſſels that ſtay there during the ſummer, are ſubject to be greatly damaged by being eaten with the worms. The ſhips lie at anchor in four or five fathoms water, in as ſecure a ſituation as if they were in a baſon.

The water of Gambroon is very brackiſh, and drank by none but the poor: it is taken out of pits dug three fathoms deep in the ſand. The common people drink the water of Mines, a village at the diſtance of a league from the port; and the people in

eaſy circumſtances drink the water of Iſſin, a large and fine village ſituated at the foot of the mountains.

As to the air of Gambroon, it is extreamly diſagreeable and unhealthy: the wind almoſt throughout the year changes four times a day. From midnight to break of day it blows from the north and is cold; from break of day till ten or eleven o'clock in the morning, it blows from the eaſt, and is alſo cold: a ſouth wind ariſes about three o'clock, which is hot, it proceeding from the ſea; this changes to the weſt at ſun-ſet, and blows hot till midnight. Theſe ſudden changes of the air from hot to cold produce many diſeaſes, that are extreamly fatal to foreigners; the moſt common of which are the dyſentery, the bloody-flux, and malignant fevers.

Proviſions are here very good, and in great plenty, particularly fiſh, which are brought aſhore freſh night and morning: they ſometimes catch antelopes and partridges; but the natives live chiefly on milk and plants, of which there are here all ſorts. As to fruits, they being brought from a great diſtance, cannot be had very cheap: the moſt common are nectarines, quinces, citrons, oranges, pomegranates, figs, melons, apples, pears, nuts, almonds, and grapes of ſeveral kinds.

On the 13th of March, the principal perſon belonging to the French company took me with him to dine with the governor, who entertained us with great magnificence after the Perſian manner; that is, we had muſic and dancing, and among the reſt a young Indian poſture-maſter. The entertainment laſted five hours. It began at ten o'clock with a ſlight breakfaſt: dinner was ſerved up about an hour after, at which the governor and ſome of his gueſts drank to exceſs. No body was forced to drink; but ſo many healths were propoſed, that it was neceſſary to drink a great deal. Swordſmen in the Eaſt accuſtom themſelves to drink wine after our manner; for

when the healths of the kings of France and Perſia, with thoſe of the principal perſons preſent, were drank, they were accompanied with the diſcharge of the cannon of the fortreſſes, with thoſe of the governor's palace, and of the veſſels in the road.

I had not been long at Gambroon before the badneſs of the climate affected all my men, who were taken very ill, and I myſelf was much diſordered; when being informed of the danger of our being ſoon carried off if we ſtayed there, I reſolved to return to Iſpahan, without waiting any longer for a veſſel I expected from India. I therefore ſet out, but was taken ſo ill at Tanguedelan, that my life was deſpaired of: I however recovered, reached Iſpahan, and ſoon after returned to Europe.

A BRIEF ACCOUNT OF INDOSTAN:

Interſperſed with the Obſervations of

Sir THOMAS ROE, Mr. HOLWELL, And other Writers.

THE name of India was doubtleſs derived from the river Indus, the weſtern boundary of this extenſive country, which is ſituated between the Indus and the Ganges; but it is at preſent known by the name of Indoſtan, or India Proper, and by the natives is called Mogulſtan, or the empire of the great Mogul, who is deſcended from Tamerlane, who was a Mongul Tartar.

This country is of very great extent, and is bounded by Uſbec Tartary and Tibet on the north; by another part of Tibet, with Ava, Acham, and the bay of Bengal, on the eaſt; by the Indian ocean on the ſouth; and by the ſame ocean and Perſia on the weſt. It extends between 66° and 92° eaſt longitude from London, and between 7° and 40° in north latitude; and is 2043 miles in length, from north to ſouth, and in the broadeſt part 1412 in breadth, from eaſt to weſt; but the moſt ſouthern part of the peninſula is not 312 miles broad.

The north-eaſt diviſion of India contains the province of Bengal, which is ſituated at the mouths of

the Ganges, and thoſe of Naugracut, Jeſuat, Patna, Necbal, Gor, and Rotas, which are in the mountains of Naugracut. The ſouth-eaſt coaſt of the peninſula, called the Coaſt of Coromandel, contains the provinces of Orixa, Golconda, the eaſt ſide of Biſnagar, or Carnate, Tanjour, and Madura. The middle diviſion contains the provinces of Aſme, or Bando, Jengapour, Caſſimere, Hendowns, and Lahor, or Pencab, Delly, Agra, Gualeor, Narvar, Ratipor, Chitor, Berar, and Candiſh. The north-weſt diviſion, on the Frontiers of Peſia, and on the river Indus, contains the provinces of Cabul, Haican, Multan, Bucknor, Tata, or Sinda, Jeſſelmere, and Soret. The ſouth-weſt coaſt of India, generally called the coaſt of Malabar, contains the following provinces: Guzarat, or Cambaya, Decan, or Viſiapour, and Beſnaga, or Carnate.

The dominions of the Mogul are chiefly above the peninſula, though it is generally imagined, that the whole is under his immediate government, and that the royal mandates from Deli are obeyed in the moſt remote parts of the coaſt: but Mr. Cambridge obſerves, that this is ſo far from the truth, that a great part of this vaſt peninſula never acknowleged any ſubjection to the throne of Delli, till the reign of Aurengzebe; and the revenues from thoſe Indian kings and Mooriſh governors who were conquered or employed by him, have, ſince his death, been intercepted by the viceroys, which his weaker ſucceſſors have appointed for the government of the peninſula: ſo that at this time neither can the tribute from the ſeveral potentates reach the court of Delli, nor the vigour of the government extend from the capital to thoſe remote countries. And ever ſince the province of Indoſtan was ruined by Nadir Shah, the weakneſs of the Mogul, and the policy and confirmed independency of the viceroys, have in a manner confined the influence of the government to its inland department. Whence, as he afterward obſerves,

ſerves, the ſovereign really poſſeſſes only a third, and that the leaſt valuable part of his own vaſt empire.

As the tropic of Cancer extends through the middle of it, the air is exceedingly hot; but in the moſt ſultry ſeaſon, the rains, which uſually begin at the latter end of June, and continue till about the cloſe of October, cool the air and refreſh the earth. When theſe rains ſet in, a day ſeldom paſſes without terrible thunder and lightning; and even during the fair ſeaſon, they have lightning, though without thunder, for ſeveral weeks together: but this kind of lightning does no manner of harm. The heavens are clear and ſerene, except in the rainy ſeaſon, and about the time of the vernal equinox; for all the reſt of the year is exempt from ſtorms and hurricanes, and there are only ſuch moderate breezes as the heat of the climate requires. The pleaſure to be found in the mornings and evenings is not to be conceived; for not only the heavens ſeem to enjoy a more than uſual purity and brightneſs, ſuch as is never ſeen in theſe northern latitudes, but all trees and plants retain a perpetual verdure, and you behold bloſſoms and ripe fruits on ſome tree or other all the year round; and a late author obſerves, that the ſight, the taſte, and the ſmell, are all regaled in thoſe delicious gardens, which come up to our fineſt ideas of a terreſtrial paradiſe.

The excellence of the climate appears from the uninterrupted health and long life of the natives; but this is partly to be aſcribed to their innocent food and the liquors they uſe, namely, rice, herbs, and fair water; and partly to the ſalubrity of the air. But there are low grounds near the ſea, where the vapours ariſing from the ooze and ſalt marſhes render the air unhealthful, particularly in the Engliſh ſettlement of Bombay, and the country of Bengal, through which the Ganges diſcharges itſelf by ſeveral mouths into the ſea, and the whole province is, like

Egypt, annually overflowed. However, nine parts in ten of the continent of India is as healthful as any part of the world; and as agreeable to European conſtitutions, after their recovery from the illneſs they generally contract during the firſt months after their arrival, which proceeds as much from the alteration of their diet, and a different regimen, as from any other cauſe.

The principal rivers of this empire are the Ganges and the Indus; the former is held in the greateſt eſteem, not only from its long courſe, the depth of the channels through which it falls into the bay of Bengal, and the pureneſs of the waters, but from the imaginary ſanctity attributed to it by the natives, who worſhip this river as a god, and happy is the man who breathes out his ſoul upon its banks.

The Indus waters the weſtern ſide of India as the Ganges does the eaſt, both running a courſe of about 3000 miles; but the entrance of the Indus is ſo choaked up with ſand, that it is not navigated by great ſhips. It flows from the north eaſt to the ſouth-weſt, and diſcharges itſelf into the Indian ocean by three mouths, in about the twenty-fourth degree of north latitude. Though theſe rivers run ſo far aſunder, their ſources are ſaid to be near each other, and both are held to be in the kingdom of Tibet.

The mountains produce diamonds, and alſo rubies, amethyſts, cryſolites, granates, agat and jaſper.

It is neceſſary to obſerve, that the chain of mountains, which runs through the peninſula from north to ſouth, are the cauſe of an extraordinary phænomenon in natural hiſtory. The countries which are ſeparated by theſe mountains, though under the ſame latitude, have their ſeaſons and climate entirely different from each other; and while it is winter on one ſide of the hills, it is ſummer on the other. On the coaſt of Malabar a ſouth-weſt wind begins to blow from the ſea at the end of June, with continued rain, and rages againſt the coaſt for four mouths, during which

which time the weather is calm and ſerene on the coaſt of Coromandel; and, toward the end of October, the rainy ſeaſon, which they term the change of the monſoon, begins on the coaſt of Coromandel: at which time the tempeſtuous winds beating continually againſt a coaſt in which there are no good ports, make it ſo dangerous for the ſhipping to remain there for the three enſuing months, that it is ſcarcely ever attempted. This is the cauſe of the periodical return of our ſhips to Bombay, where there is a ſecure harbour and convenient docks.

At the end of the fair ſeaſon the earth reſembles a barren deſart, without one ſpire of graſs or any thing green on its ſurface, except the trees, which never loſe their verdure; but the ſhowers no ſooner begin to fall, than the face of nature is changed, and the earth almoſt inſtantly covered with graſs and herbs. The ſoil, conſiſting of a brittle fat mould, is eaſily broken up and prepared for tillage; and though they ſow the ſame land every year, it is never manured, but is rendered ſufficiently prolific by the annual rains.

In the northern parts of India they have as good wheat and barley as any where in the world; but in the ſouthern part of the peninſula they ſow nothing but rice, and indeed the natives ſcarce eat any thing elſe. The fields lie open, except near the towns and villages, where people form little incloſures for their own convenience; and as no man has any property in the lands he ſows, the prince's officers take a third, or one half of the crop, or more, as they think proper, and leave the poor huſbandmen the reſt. Nor is it left to their choice, whether they will ſow or not; for the reſpective governors and generals, having towns and villages aſſigned them to enable them to ſupport the quota of troops they are to furniſh, order a particular ſpot of ground to be cultivated by every village, and at harveſt ſend their officers to take as much of the crop as is thought proper.

Their

Their cream, inſtead of butter, produces a ſubſtance like thick oil, and will never be brought, in that hot climate, to ſuch a conſiſtence and hardneſs as ours, yet it is very ſweet and good; and as they have plenty of milk from their cows, buffaloes, and goats, the people in the north of India make a conſiderable quantity of cheeſe. There can be no whiter or better wheaten bread than that made at Bengal and ſeveral other parts of India, but the natives ſeldom eat any of it: they, however, make thin flat cakes of wheat flower, which they bake upon iron plates, and always carry with them in their journies.

Their fruit-trees are the banana, or plantain, the cocoa-nut, mango, guavas, oranges and lemons, limes, mirabilons, pomegranates, jaccas, tamarinds, ananas, or pine-apples, and mulberries; to which may be added the arekanut, and betel. In the north part of the empire are apples, pears, and other European fruits.

The kitchen gardens are well ſtocked with water-melons, muſk-melons, potatoes, and other roots, and pot-herbs. They have alſo ſaffron, turmerick, opium, and the pepper-plant, ginger, cardamums, and conſiderable plantations of ſugar-canes, particularly in Bengal.

The cotton ſhrub is of great uſe, for of this are made their ginghams, muſlins, calicoes, &c. They ſow large fields of the ſeed, which grows up to the height of a roſe buſh, and then puts forth yellow bloſſoms, which are ſucceeded by little cods, which ſwell to the ſize of a ſmall walnut, and then the outer ſkin burſting diſcovers a fine ſoft wool as white as ſnow. The ſeeds are always found amongſt the wool.

The power of the Mogul is ſo deſpotic, that he has the ſovereign diſpoſal of the lives and effects of his ſubjects. His will is their only law; it decides all law-ſuits, without any perſon's daring to diſpute it, on pain of death. At his command alone the greateſt lords

are

are executed, their fiefs, their lands, their poſts, and offices are changed or taken from them. The higheſt officers of his empire are the prime vizier, which anſwers to the firſt miniſter; the treaſurer; the chief of the eunuchs; the firſt ſecretary of ſtate; the general of the elephants; the great maſter of the wardrobe, who has the care of the furniture, the tents, cloaths, and precious ſtones that are commonly uſed.

This prince uſually appears at a window at ſunriſing, when the lords of his court are obliged to attend in his apartment to pay him their homage: he alſo ſhews himſelf at mid-day to ſee the fighting of the wild beaſts, and in the evening alſo appears at a window, from which he ſees the ſetting ſun. He retires with that ſtar amidſt a multitude of drums, and the acclamations of the people, wiſhing him a long and happy life. No other perſons are allowed to enter the palace but the rajas, or princes, and the great officers; who behave toward him with ſuch veneration, that it is impoſſible to approach the moſt ſacred things with more profound reſpect. All the diſcourſe is accompanied with continual reverences. At taking leave they proſtrate themſelves before him: they put their hands upon their eyes, then on their breaſt, and laſtly upon the earth, to ſhew, that with reſpect to him, they are only as duſt and aſhes. As they retire they wiſh him all manner of proſperity, and go backward till they are out of ſight.

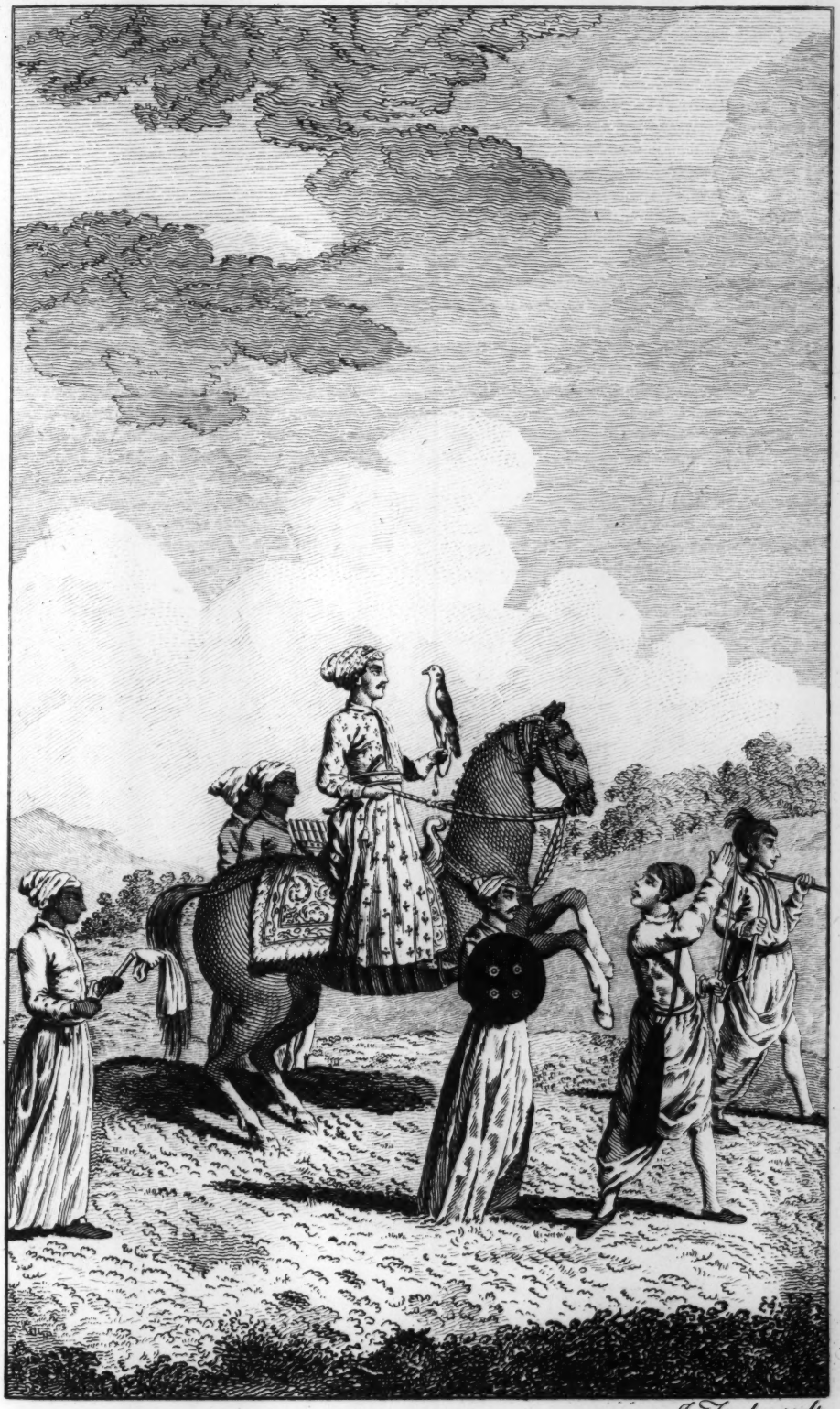
In order to give ſome idea of the magnificence in which the Mogul appears, we ſhall here give Sir Thomas Roe's deſcription of his dreſs at his going abroad; for though it be a long time ſince he was at that prince's court, and though he has loſt much of his wealth and power, ſince his being conquered by Nadir Shah, yet as the eaſterns ſeldom or never alter their faſhions, the preſent Mogul may probably appear much in the ſame manner, though he may have fewer jewels, and ſome of them may be of leſs value. As he came out, ſays that ambaſſador, one girt

on

on his ſword, and another hung on his ſhield, covered with diamonds and rubies; another hung on his quiver with thirty arrows, and his bow in a caſe. On his head he wore a rich turban, in which was a plume of heron's feathers; on one ſide hung a ruby unſet as big as a walnut, on the other a diamond as large; in the middle an emerald in the form of a heart, but much larger than the diamond and the ruby. His ſtaff was wound about with a chain of large pearls, rubies, and diamonds drilled. About his neck he wore a chain of three ſtrings of excellent pearl, the largeſt the ambaſſador had ever ſeen. Above his elbows he had bracelets ſet with diamonds, and on each ſide of his wriſts three bracelets, of ſeveral ſorts, and upon almoſt every finger was a ring. His coat was of cloth of gold without ſleeves, and underneath it he had a ſemain as fine as lawn, and on his feet he had a pair of buſkins embroidered with pearl, the toes ſharp and turned up. Thus armed, and thus dreſſed, he went into his coach, which was made ſo exactly like an Engliſh one the ambaſſador had preſented him with a little before, that he could only diſtinguiſh it by its being covered with Perſian velvet, embroidered with gold.

When this prince marches at the head of his army, goes a hunting, or retires to one of his country houſes, he is accompanied by above 10,000 men; and about 100 elephants, with houſings of velvet and brocade, march at the head of this little army. Each elephant carries two men, one of whom governs him by touching his forehead with an iron hook, and the other holds a large banner of ſilk embroidered with gold and ſilver; each of the firſt eight carry a kettle-drum. In the middle of this troop the Mogul rides on a fine Perſian horſe*, or in a chariot drawn by two white oxen, whoſe large ſpreading

* See the annexed engraving of the Mogul on horſeback; on the authority of Mr. Cambridge.



J. Taylor sculp.

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horns are adorned with gold, and ſometimes he is carried by men in a ſplended palanquin. His retinue is compoſed of the officers of his court, who are followed by 5 or 600 elephants, camels, or chariots loaded with baggage.

Two ſolemn feſtivals are annually celebrated in the royal city to his honour. The firſt is held at the beginning of the new year, and laſts about 18 days. Before the palace a theatre is erected 14 feet high, 56 long, and 40 broad, covered with rich tapeſtry, and ſurrounded by a baluſtrade. Near it is a ſtructure of painted wood embelliſhed with mother of pearl, in which ſome of the principal lords of the court ſeat themſelves; though their tents are at the ſame time erected in the firſt court of the palace, where they ſtrive to diſplay all their riches and ſplendor. The Mogul antiently entered theſe tents, and took whatever he liked beſt; but for above a century paſt, the prince, accompanied by the ſeven firſt play-miniſters, aſcends the theatre, and ſeating himſelf on a velvet cuſhion embroidered with gold and pearls, waits for the preſents that are brought him; which he receives equally from the people and the grandees of his empire, during the 18 days that the ceremony laſts. Toward the concluſion of that time, he diſtributes among them his bounties, conſiſting in places and dignities which he confers on thoſe who have made him the moſt valuable preſents. Tavernier ſays he ſaw him receive at one of theſe feaſts above the value of thirty millions of livres in diamonds, rubies, emeralds, pearls, gold, ſilver, fine ſtuffs, elephants, camels, and horſes.

The other feſtival is the anniverſary of the Mogul's birth. He begins the day with all manner of diverſions, which he breaks off to wait upon the queen his mother, if ſhe be yet alive, at her palace; and ſhews his gratitude to her, by cauſing the grandees of his empire to make her magnificent preſents. After he has dined, he dreſſes himſelf in his fineſt robes,

robes, covers himſelf with gold and jewels, and being rather loaded than adorned with riches, enters a ſuperb pavilion, where he is attended by the principal lords of his court. He there finds the great ſcales, and the chains by which they are ſuſpended, both of maſſy gold adorned with jewels. In one of the ſcales he places himſelf, and the other is filled with gold, ſilver, jewels, pieces of ſilk, fine linen, cinnamon, mace, cloves, pepper, corn, pulſe, and herbs; and an exact regiſter is kept every year of the difference of his weight. It is a ſubject of great joy when he weighs one year more than another, and of as great concern if he be found to have fallen away.

This ceremony is ſucceeded by the greateſt act of generoſity which the Mogul exhibits during the whole year. It conſiſts in his giving to the poor ſome ſmall pieces of money, and in throwing among the grandees, nuts, piſtachios, almonds, and other fruit made of gold; but ſo ſmall and ſo thin, that a thouſand of them are not worth more than ſeven or eight piſtoles. A baſon filled with thoſe trifles was found not to exceed the value of ten crowns. Thus the liberality of this wealthy monarch on his birth-day amounts to no more than the pitiful ſum of a hundred crowns. The feſtival concludes with his giving a magnificent ſupper to the lords of his court, with whom he paſſes the night in drinking.

The ſons of the Mogul have the title of ſultans, and his daughters of ſultanas. The viceroys, or governors of provinces, are called nabobs. The next in degree, which anſwers to our nobility, have the title of khan, or cawn, as it is uſually pronounced, and theſe are diſtinguiſhed by names which they receive upon their advancement, as Aſaph Khan, the rich lord; Khan Khanna, lord of lords. The great military officers are named Omrahs; and one who has been general is called Mirza. The chief eunuchs have the poſt of treaſurers, ſtewards, and the comptrollers of the houſhold. The other great officers are the

the ſecretaries of ſtate, the governors of the elephants, the maſter of the tents, and the keepers of the wardrobe, who are intruſted with the jewels.

The women of the ſeraglio are either wives or concubines, princeſſes of the blood, governeſſes, or ſlaves. Thoſe called wives are contracted to the Mogul with much ceremony, and ſeldom exceed four; but the number of his concubines is uncertain, though they generally amount to above a thouſand. The Mogul never marries the daughter of a foreign prince, but generally one of his own ſubjects, and ſometimes advances the meaneſt ſlave to that dignity.

His firſt ſon by any of theſe wives is conſidered as his lawful heir to the empire, though the throne is uſually poſſeſſed by him who has the longeſt ſword; who no ſooner aſcends it, than he generally deſtroys all his brothers and their male iſſue.

The young ſultans are married at thirteen or fourteen years of age, and then are allowed a ſeparate court, little inferior to the emperor's; and when they come to age, all of them, except the heir to the crown, who ſtays with his father, are ſent to diſtant governments. The young ſultaneſſes are educated with all the tenderneſs and indulgence imaginable; they are not under the ſame reſtraint as other women, and there are inſtances of the Mogul's indulging them in their gallantries, which is the more reaſonable, as being of the royal blood, they muſt never marry, and be under the controul of a ſubject.

The governeſſes of the young princeſſes, and thoſe who are ſpies upon the conduct of the king's women, form a conſiderable body in the ſeraglio, and are ſaid to have a great ſhare in the government of the empire. If the Mogul can properly be ſaid to have any council, it is compoſed of thoſe ladies; for the governments and great offices of ſtate are diſpoſed of by their influence, and each of them has a title anſwerable to ſome great office. One is ſtiled prime miniſter, another ſecretary, and another viceroy of a province; and each lady keeps up a correſpondence with

with the miniſter whoſe title ſhe bears; and there are eunuchs continually employed in carrying letters backward and forward between them. By their interpoſition all buſineſs of conſequence is conducted; for they have better opportunities of repreſenting things to the emperor than his miniſters can have.

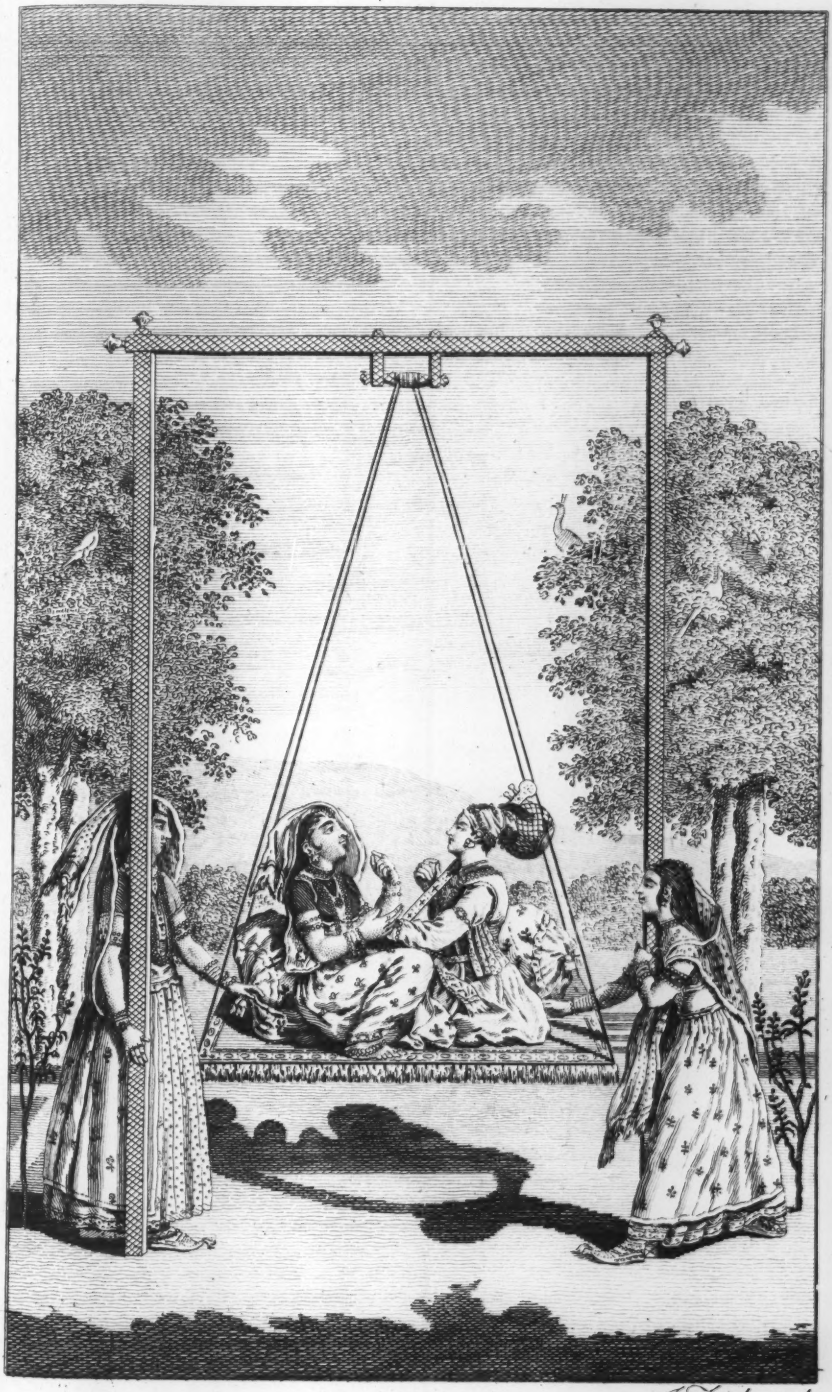
The emperor in his retirement is ſerved entirely by women*, and is alſo ſaid to have a guard of Tartar women, armed with bows and ſabres, who have the care of his perſon. The gates and all the avenues to the palace are guarded by a multitude of eunuchs, who are ſaid to have a very difficult province; for if they are too rigid, they procure the hatred of the queens and princeſſes, who ſometimes have great power; and if the Mogul thinks them too complaiſant, they run the hazard of their lives. Neither the emperor nor any other great men lie with their women after they have paſſed a certain age, which ſome ſay is twenty-five, and others thirty; yet, notwithſtanding this, they continue guarded as ſtrict as ever.

An Engliſh divine, who was at the Mogul's court, mentions one of theſe women being put to cruel death, for being ſurpriſed by the Mogul while kiſſing an eunuch: for this ſuppoſed crime the emperor had the barbarity to cauſe her to be ſet up to the neck in the ground, and the earth to be rammed cloſe about her. Thus ſhe ſtood two days in the ſcorching ſun, and then expired, crying out as long as ſhe could ſpeak, "Oh my head, my head!" To add to her miſery, the offending eunuch was brought before her, and her humanity ſhocked by ſeeing him torn in pieces by an elephant.

* The annexed engraving, taken (on the authority of Mr. Cambridge) from real life in that country, will give a juſt idea of the luxurious indolence in which they paſs the greateſt part of their lives, except when they are at war. As they ſit for the moſt part upon their ſofas, ſmoaking and amuſing themſelves with their jewels, taking coffee or ſweet-meats, ſeeing their quails fight, or ſuch like paſtimes; ſo nothing ſurpriſes them more, than to ſee an European walk about a room: and none but their very young people ever ride for amuſement or exerciſe only.

As





T. Taylor sculp.

BRITISH
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MUSEUM

As the Mogul conſiders moſt of the other princes greatly inferior to him, he, like the other Aſiatics, is above ſending ambaſſadors to them, nor are ambaſſadors treated as the repreſentatives of their ſovereign, but only as common meſſengers. The Mogul's letters are received with as much reverence as if he himſelf was preſent; for the governor to whom they are diſpatched, on receiving intelligence that they are upon the road, rides out with all his officers to meet the meſſenger who brings them, and no ſooner ſees the pacquet than he alights from his horſe and falls proſtrate on the earth; then takes them from the meſſenger, and placing them on his head, binds them faſt, and returns back to the court where he uſually diſpatches buſineſs; and having read them, inſtantly returns an anſwer. The governors have alſo another method of ſhewing their reſpect; for though they ſhave every day when at court, yet on their being ſent to a government, they neither ſhave nor cut their hair till their return.

The Mogul, as hath been obſerved, adminiſters juſtice himſelf in capital caſes, wherever he reſides, as his viceroys do in their reſpective provinces; but an officer, named the Catoual, cauſes offenders to be apprehended, and inflicts puniſhments for ſmall crimes. The cadi is judge in civil caſes between man and man, and of marriages and divorces.

Though there are no written laws in the empire, certain puniſhments are uſually inflicted for certain crimes. Thus murder and robbery are puniſhed with death, but the manner of execution is entirely in the breaſt of the Mogul or viceroy, who never ſuffers malefactors to be above a night in priſon, and very frequently he is not conveyed to any place of confinement; for if the offender be apprehended in the day-time, he is immediately brought before the governor, and either acquitted or condemned; and from judgment he is hurried to his execution, which is generally performed in the market-place.

Some malefactors are hanged, others beheaded, ſome impaled on ſharp ſtakes, ſome torn in pieces by wild beaſts or killed by elephants. If an elephant be ordered to diſpatch a criminal inſtantly, he ſtamps upon the wretch, who lies trembling before him, with his broad round foot, and in a moment cruſhes him to death: if he is to die in torture, the elephant breaks firſt the bones of his legs, than thoſe of his thighs and arms, and leaves him to die by the wounds he has given him. Sir Thomas Roe obſerves, that when he was at the Mogul's court, 100 robbers were brought chained before that prince, with their accuſation; and the Mogul having paſſed ſentence of death, gave orders that the chief of them ſhould be torn in pieces by dogs, and the reſt put to death in the ordinary way. The priſoners were accordingly divided into ſeveral quarters of the town; their chief was torn in pieces by 12 dogs before the ambaſſador's houſe, and at the ſame place thirteen of the robbers had their heads tied down to their feet, and their necks chopped half off with a ſabre, after which they were left naked and bleeding in the ſtreets, where they became a great annoyance to the neighbourhood.

The Mogul's camp is conſtantly pitched in one form, and is nearly round. The whole circumference ſeldom takes up leſs than twenty miles; for the military men alone generally amount to 100,000.

The tents are commonly white, like the cloathing of the people; but that of the Mogul's is red, and pitched in the centre. It is erected much higher than the reſt, and from it he has a compleat view of the whole. As the queens and the whole ſeraglio take the field, the emperor's quarter is as large as a conſiderable town. It is ſurrounded with an incloſure about ten feet high, guarded by the troops of the houſhold, and other great bodies of horſe and foot, and no body is ſuffered to approach it within the diſtance of a muſket-ſhot. The tents of the omrahs ſtand at a diſtance round the emperor's; thoſe

thoſe of the firſt quality neareſt, and the inferior people are placed in the remoteſt parts of the camp. The ſtreets, formed by the tents, are wide and ſtraight, and the principal of them extend in a direct line from the ſpace of the royal quarter. In theſe are ſhops, and all manner of trades are carried on as in a city; and in every quarter is a market-place, where proviſions are frequently ſold almoſt as cheap as in garriſon: the camp of the Mogul was formerly ſaid to be the greateſt market for diamonds in the world.

The camp ſeldom moves ten miles at a time, and is generally fixed at a place where there is plenty of water. The Indian armies have frequently a number of barges placed on carriages, which follow the camp, and theſe are uſed by the Mogul when he takes his pleaſure upon the lakes and rivers, as well as in paſſing over his army; he has alſo with him hawks, dogs, and leopards, bred for the game. Thus, while he ranges from one part of his dominions to another, he divides his time between his recreations and his enquiries into the conduct of his viceroys and governors. In theſe marches, ſome of the Mogul's women are carried in little towers upon the backs of elephants; others in coaches; others in palanquins; and ſome of the meaneſt are ſaid to have no better carriage than a kind of cradles hanging on the ſides of camels; but all of them are cloſe covered, and attended by eunuchs.

The Mogul's forces are principally compoſed of the troops furniſhed by the rajahs, or pagan princes; he has alſo Mooriſh foot, but he principally depends on his horſe*. He has alſo ſeveral regiments, named

* There is, as Mr. Cambridge remarks, a great appearance of effeminacy in the eaſtern dreſs, which has at all times contributed to leſſen their military character among the European nations; who, from their own habits, and indeed from the nature of things themſelves, receive a ſtrange impreſſion from ſeeing bodies of horſe in ſilk or cotton robes! And yet theſe nations are extreamly fond of a military character.

the Body-guards, or houſhold troops: the principal of theſe is a regiment of 4000 men, called the Emperor's Slaves. This is the moſt honourable body among the Mogul's troops: their captain is called the Daroga, and is an officer of great authority, who has ſometimes the command of the whole army. Every ſoldier admitted into this regiment is marked on the forehead, and from theſe troops the ſubaltern officers are taken, who are by degrees preferred to the dignity of omrahs, or general officers. Every horſeman has two ſervants, one to take care of his horſe, and the other to procure him forage; and all thoſe, as hath been already mentioned, are accompanied by their wives and children; and there always follows the camp a moveable town of ſhops, where every thing is to be ſold, as in their cities; with ſome hundreds of elephants meerly for ſtate, and a train of women, with a numerous retinue belonging to the prince and the great officers.

However, theſe numerous armies ſeldom keep the field any time without great loſs by famine; for a very conſiderable diminution is ſcarcely felt among ſuch multitudes, and very little regarded from any ſentiment of humanity: a famine is therefore neither conſidered as any thing extraordinary, nor will the memory of it ever prevent the aſſembling of another multitude, that muſt alſo be liable to the ſame chances of ſubſiſting or ſtarving.

We have a great advantage in their being tenacious of their antient manners, and in their want of bravery: not only the prince, but every rajah, who has the command of all the forces he can bring into the field, always appears among them mounted on an elephant, and is at once the general and enſign of his men, who conſtantly keep their eyes on him; and if they loſe ſight of him for a moment, conclude that all is loſt, and inſtantly diſperſe. This affords our engineers a fair opportunity of deciding the fate of a whole detachment by one well directed diſcharge of a ſix-

a ſix-pounder; and thoſe enormous beaſts now ſeem brought into the field only to be a mark for our artillery. Thoſe rajahs, ſenſible of being thus expoſed, ſometimes avail themſelves of the only expedient that can afford them any ſecurity; for it has been obſerved, that ſeveral elephants, with the ſame capariſons, and with riders in the ſame rich and ſplendid habits, have appeared in different parts of the field on the ſame day.

Though they have ſeverely ſuffered by being ſurpriſed in the night by the Europeans, they can never be brought to eſtabliſh in their camp either order or vigilance; for at the cloſe of the evening every man eats a great quantity of rice, and many take after it ſoporific drugs, ſo that about midnight the whole army is in a dead ſleep, the conſequence of which is obvious; and yet, ſays Mr. Cambridge, an eaſtern monarch would think it very ſtrange, ſhould any body endeavour to perſuade him, that the ſecurity of his throne depended upon the regulation of the meals of a common ſoldier; much leſs would he be prevailed on to reſtrain him in the uſe of that opium which is to warm his blood for action, and animate his ſoul with heroiſm.

The revenues of the Mogul ariſe from the produce of the ground, the cuſtoms of the ſea-ports, the eſtates of the great men at their death, which devolve to the crown, the preſents of his ſubjects, who never approach their prince or governor empty-handed, and the treaſures produced by the diamond-mines. The viceroy, or governor, of every province, who owns his ſubjection to him, is obliged to ſupply the crown with a certain ſum, which he raiſes out of the manufactures and produce of the ſoil. This, added to the other revenues, is ſaid to amount annually to between forty and fifty millions ſterling; an immenſe ſum, which muſt be greatly leſſened ſince Nadir Shah ravaged the empire, took away its treaſures, and, by weakening the power of the prince,

enabled many of the nabobs to throw off their ſubjection to him.

The coins of this country are the pice, or caſh, which are of copper, and about the value of a half-penny; the fanam, a ſilver coin, worth three-pence; the rupee, a ſilver coin, worth two ſhillings and three-pence; the gold moor, or rupee, worth about fourteen ſilver rupees; and the pagoda, ſo called from its having the figure of a pagoda ſtamped upon it. The laſt, which are worth nine ſhillings, are flat on one ſide, and convex on the other, and are chiefly coined by the rajahs or petty princes.

Gold and ſilver coins are finer here than in any other country. Foreigners have their mints, and coin both gold and ſilver, particularly the Engliſh at Fort St. George. Foreign coins are alſo current, but for trifling matters they ſometimes uſe bitter almonds, or ſea-ſhells called couries, or blackmore's teeth, ſixty of which are valued at about a half-penny. Whatever foreign coin falls into the hands of the Mogul's governors is melted down into rupees, with the characters of the reigning emperor; and after his death they loſe the value of a half-penny, or penny, on account of the wear; and none but the new coin is current at the full value.

Large ſums are reckoned by lacks, carons, and arabs. A lack is 100,000 rupees; a caron, or carol, is 100 lacks; and an arab is 10 carons.

Their weights differ almoſt in every port, and frequently in the ſame port, and therefore they cannot be exactly ſpecified. The common weight at Surat is the ſeer, which is about thirteen ounces one-third; and forty ſeers generally make a maund. The ſeer at Agra is ſaid to be equal to two at Surat. The candy varies from five hundred weight to five hundred and ſeventy; but it is generally ſaid that twenty maunds go to a candy. Saltpetre, turmeric, aſſafœtida, pepper, dry ginger, benjamin, and tyncal, have, according to Mr. Lockyer, forty-two ſeers of Surat

Surat to the maund. Copperas, aloes, brimſtone, long-pepper, dammer, ſticklack, and wormſeed, have forty-four ſeers to the maund; and, for the moſt part, ſuch goods as have no waſte, as quickſilver, copper, ivory, vermillion, Lahor indigo, tutanag, &c. are ſold at forty ſeers to the maund, or three maunds to an hundred weight.

At Surat, corn, rice, and other commodities ſold with us by meaſure, are there ſold by weight; but ſilk and callicoes are ſold by the pieces, and by the cobit, which contains twenty-ſeven inches.

In liquid and dry meaſures, one meaſure is one pint and a half; eight meaſures are one mercall; and four hundred mercalls are one garſe.

The principal manufactures of Indoſtan are ſilks, callicoes, and muſlins: we alſo import from thence diamonds and other precious ſtones, great quantities of pepper, the growth of the Malabar coaſt, indigo, ſaltpetre, cardamums, opium, aſſafœtida, and a great variety of phyſical drugs. The goods exported thither from Europe are Engliſh broad-cloth, lead, looking-glaſſes, ſword-blades, knives, haberdaſhery-wares, gold and ſilver lace, tin-ware, brandy, beer, and ſome other proviſions chiefly taken in by our own factories. The ſhips alſo frequently take in flints with their ballaſt, for there is not a flint to be found in India, at leaſt in the parts viſited by the Europeans; ſo that in the inland country, where the people have not an opportunity of being ſupplied by our ſhipping, a bag of flints is almoſt as valuable as a bag of money.

It muſt however be confeſſed, that all the goods we carry to India are a trifle, compared with the bullion and foreign coin exported thither. Our ſhips, when they go out, are in a manner empty of merchandize, though few of them carry leſs than three or four ſcore thouſand pounds in ſpecie. This has raiſed a queſtion, whether the India trade be of any advantage to this nation; but, in return, the com-

pany anſwer, that the Indian merchandize they re-export and ſell in ſeveral parts of Europe, bring in more treaſure than they carry out: and were it otherwiſe, we ſhould have other nations monopolize the trade, and ſupply us with the ſame commodities, and conſequently more treaſure would be paid to them than is now carried to India.

But to return. There are no greater merchants in the world than the Mogul ſubjects, though their ſhips never paſs the Cape of Good Hope; for they carry on a prodigious trade to Perſia and the Red Sea, and ſupply both Turkey and Perſia with all the rich merchandize of India; in return for which they bring back carpets, pearls, and other Perſian commodities, but chiefly treaſure, which they frequently load on board Engliſh or Dutch ſhips, and the freight is ſaid to be one great branch of the company's profit; for they ſeldom diſpatch a ſhip from Perſia to Surat but ſhe is as deep laden as ſhe can ſwim, full of paſſengers, with vaſt quantities of pearls and treaſures on board, ſometimes to the amount of two or three hundred thouſand pounds.

The Indians make uſe of European ſhips to import their treaſure chiefly for ſecurity; for they conſider them as being in much leſs danger from pirates than their own ſhipping. They have ſhips indeed of four or five hundred tons burden built in India after the Engliſh model; but their laſcars, or Indian ſailors, would make but a poor defence ſhould they be attacked, and they have but little ſkill in navigation. We ſhall only add, that their boats uſed on the coaſt, called muſſoulas, are flat-bottomed veſſels, the ſides of which are four or five feet high; the planks are very thin, and ſewed together with cocoa-nut cordage, ſo that they will yield like paſteboard, and are in no danger of ſplitting when they ſtrike, as they muſt frequently do on many parts of that coaſt before they can get to ſhore, and on this account they are generally uſed by the Engliſh in landing their goods.

They

They are rowed by ſix or eight hands; but as they are very deep, and will carry great quantities, it is not very expenſive to employ them in landing or embarking goods. They have another kind of veſſel, if it may be called by that name, which is termed a catamaran, and is only formed of three or four rough pieces of timber tied together, and are chiefly uſed by the fiſhermen, on account of their not being fit to carry ſuch goods as may be damaged by the wet, very little ſea beating over them. For the ſame reaſon paſſengers ſeldom make uſe of them, though they are really ſafer on that coaſt than any other veſſels, and ſome people have ſailed along the ſhore upon one of them for a hundred miles together: upon theſe kind of floats the Indians carry the heavieſt weights, ſuch as great guns, anchors, &c.

Having now taken a view of the country of India in general, we ſhall preſent before the reader a view of the capital of that empire, and of the remarkable revolutions that have lately happened at Delli, the capital of the province of the ſame name, and the preſent capital of the empire. It is ſituated in 79° eaſt longitude from London, and in 28° north latitude, and ſtands on the river Jemma, which divides it into two parts: that laſt built was erected by Shah Jehan, and from thence is called Jehanabad; but they are both together called by the Europeans by the name of Delli. In the part built by that emperor, all the houſes encloſe ſpacious courts; and in the inner part of theſe buildings the people lodge, to prevent any from approaching the places appointed for their women. Moſt of the great men have houſes without the city, on account of the conveniency of the waters.

The entrance into the city is by a long ſtreet, on each ſide of which are regular arches, under which the merchants have their ſhops. This ſtreet leads to the palace, which is above a mile and a half round. The wall is built of hewn ſtone, with battlements; and

and at every tenth battlement is a tower. The ditches which ſurround the wall, are full of water, and alſo faced with hewn ſtone. The grand portal has nothing extraordinary in its appearance, and as little has the firſt court into which the great lords are permitted to enter, ſeated on their elephants: this leads to a large and long paſſage adorned with fine porticos, under which are many ſmall rooms, into which a part of the guards retire: on each ſide are the women's apartments, and the great halls where juſtice is adminiſtered; and in the middle of the paſſage is a canal filled with water, which at equal diſtances is formed into little baſons. From thence a paſſage leads to a ſecond court, where the omrahs mount guard in perſon. They have their quarters there, and their horſes are tied before the gates.

On entering the third court, the divan, where the king gives audience, appears in front. It is a hall, to which is an aſcent of ſeven or eight ſteps: this ſtructure is open on three ſides, and its roof, which conſiſts of a number of arches, is ſupported by 32 marble columns. When the emperor Shah Jehan cauſed this hall to be erected, he gave orders that it ſhould be all over enriched with the fineſt work formed of jewels inlaid: but when the men had made the trial on ſome columns to the height of two or three feet, they found it would be impoſſible to find a number of jewels ſufficient to execute ſo grand a deſign, and that the expence would be immenſe; the Mogul was therefore obliged to abandon the project, and to be contented with painting it with different flowers.

In the midſt of this hall, oppoſite to the wall which looks into the court, is a kind of alcove, and there the throne on which the king gives audience is erected: after the manner of the antient orientals, it is in the form of a ſmall bed with three feet; but its magnificence could not be believed, were it not atteſted by the moſt credible witneſſes. This bed is adorned with four columns, a canopy, a head-board, a bolſter, and

and a counterpane: one would imagine that Shah Jehan, who cauſed it to be made, was reſolved to exhauſt upon it all the riches of his kingdom. It ſhines with gold, ſilver, emeralds, diamonds, and rubies, which have been diffuſed over it with great profuſion. The canopy is ſo covered with them, that the eyes of the beholders are dazzled: its fringe is compoſed of gold and pearls; the columns which ſupport it are equally covered with them. The furniture of the bed, with the counterpane which the prince has over him, are embroidered with gold and pearls; and the feet on which the bed ſtands, are no leſs adorned than the columns: to each of theſe laſt are fixed the Mogul's buckler, ſabre, bow, quiver, arrows, and other arms.

At a ſmall diſtance from the hall of the divan are the great ſtables, which are always full of the fineſt horſes, in which the Mogul uſually takes great delight; theſe are brought from Arabia, Perſia, and Tartary, at a great expence. Before every ſtable-door is hung a kind of mat made of reeds, and bound together with ſilk twiſted in the form of flowers. Theſe are intended to prevent the flies from entering: but they are not ſatisfied with this precaution; every horſe has two grooms, who relieve one another, and fan them continually. All the day they have carpets over them, and at night they lie upon a litter made of their own dung dried in the ſun, and well pounded.

The other public buildings in this city are a great moſque, which has ſeveral fine marble domes; and a noble caravanſera, built by a Mogul princeſs for the accommodation of ſtrangers.

It is however proper to obſerve, that this pompous account was wrote before Nadir Shah ravaged the Mogul's dominions: for, in the beginning of 1739, that conqueror having defeated the Mogul, entered Delli, ſecured his perſon, and having ſeized all his jewels and treaſures, of which he obliged him to give a liſt,

replaced

replaced him on the throne, obliging him to promiſe to pay an annual tribute of 6,250,000 l. ſterling. Among the other plunder ſeized by the Perſian monarch, was the emperor's bed of ſtate adorned with precious ſtones, and the grand imperial throne. In ſhort, the value of the plunder taken from the Mogul and his nobles, is ſaid to amount to 111 courons, or 231,250,000 l. ſterling. It muſt be acknowleged, that the largeneſs of this immenſe ſum may render this account improbable; it is therefore neceſſary to add, that it is taken from a letter from Perſia, publiſhed the ſame year in the London Gazette.

The Pattans, a race of northern people, who inhabit the mountains of Candahar, though Mahometans, are no leſs enemies to the Mooriſh government, than the Morattas, or other Indian Gentoos. They were always eſteemed good ſoldiers, and are now conſidered as the very beſt infantry in the whole empire. This warlike nation rendered themſelves formidable to Nadir Shah in their march; and after that conqueror had left the Mogul empire in the weak and indefenſible ſtate to which he had reduced it, they invaded that country, on a ſuppoſition that it was then in too low a condition to be able to reſiſt the force which they then thought fit to bring againſt it.

The emperor being appriſed of their march, aſſembled his council, and ſitting on his throne ſurrounded by his generals and twenty-two principal omrahs, held in his hand a betel, which, according to the cuſtom of the country, he offered to that chief who would immediately engage to take the command of the army, and repulſe the enemies of his country. But ſo univerſal was the treachery, or the cowardice of his courtiers, that not one of them advanced to take the betel as a pledge of their fidelity; which the young prince, who was then about 18, obſerving with extream concern, preſented himſelf before his father, earneſtly entreating that he might be permitted to receive it.

His

His father, refuſing his requeſt, told him, that it was not proper for the heir of the empire to expoſe himſelf in ſo dangerous an enterprize, while there were ſo many experienced generals more fit for that ſervice. The omrahs, on the other hand, all maintained, that as his ſon had offered to take the betel, he alone ſhould put himſelf at the head of the troops; and joining their ſolicitations with thoſe of the prince, at length prevailed on the emperor, who immediately gave orders for raiſing 300,000 men.

The omrahs, exaſperated at the prince's boldneſs, on their withdrawing from court, entered into a conſpiracy, and gaining the chiefs of the ſeveral bodies of which this army, ſo haſtily aſſembled, was compoſed, concerted with them the means of betraying the prince; but the young hero being informed of the plot laid againſt his life, had the addreſs, a little before he engaged the Pattans, to ſecure the perſons of thoſe treacherous commanders; and then attacking the enemy, gained a compleat victory, and obliged them to quit the country by a precipitate flight.

While the brave prince was thus glorioufly delivering his country from the Pattans, the conſpirators in the capital cauſed it to be reported, that he was fallen in battle; and entering the palace, ſeized on the emperor and ſtrangled him, and then gave out that he had poiſoned himſelf in a fit of deſpair, occaſioned by his ſon's death, and the loſs of the battle. This horrid aſſaſſination reached the ears of the prince, who was now returning in triumph to Delli; and being ſenſible of the danger that threatened his own life from ſo formidable a conſpiracy, he adopted the ſtratagem which his grandfather Aurengzebe practiſed on another occaſion. Pretending to believe that his father died a natural death, he appeared inconſolable for his loſs; and tearing off his garments, took the habit of a fakir, publickly declared that he renounced the world, and would never more con-

concern himſelf in the government. A court of juſtice for ſtate criminals is a thing unheard of in theſe lawleſs governments, and the only way of puniſhing a traitor is by turning againſt him his own acts of treachery and deceit.

The prince acted his part ſo perfectly as to deceive the conſpirators, who went out to meet him with aſſurances of their readineſs to acknowledge him for their lord and king; and in return he declared his intentions to give up all thoughts of the crown, and even to retire from the world: and telling them, that as it was neceſſary ſo extenſive an empire ſhould not be deſtitute of a head, he entreated their aſſiſtance to direct him in the choice of an emperor, deſiring them to aſſemble that evening in his palace to deliberate on this important affair. The omrahs retired, flattering themſelves that they had now obtained an opportunity of ſetting up a creature of their own; while Amet Shah, for that was the young emperor's name, entered the royal palace, and placed a number of truſty perſons on each ſide of the doors of the ſeveral avenues which led to the inner court.

The entrance to the apartments of the princes of the Eaſt is diſpoſed with a view to prevent the irruption of aſſaſſins, there being no approaching the preſence-chamber but through long oblique paſſages, in which, at proper intervals, are receſſes for the poſting of guards: a contrivance that at once ſecures the monarch from the attempts of the moſt determinate villains, and at the ſame time affords him an opportunity of executing his purpoſes on thoſe who have incurred his diſpleaſure.

Every thing being thus diſpoſed for the reception of the omrahs, each as they arrived were introduced to theſe fatal avenues; and as they ſtooped to paſs the curtains, which are generally kept lowered, were ſeized by the guards, and immediately received the juſt reward of their crimes. Thus the Mogul Amet Sha eſtabliſhed himſelf in the quiet poſſeſſion of the throne,

throne, by triumphing at once over his foreign and domeſtic enemies. But it was not long before the peace of Delli was more fatally diſturbed; for the Pattan chief ſoon after aſſembled a much more formidable army, and entering Delli, gave up that city to be plundered three days by his ſoldiers. In the mean time he ſeized upon the royal treaſury, and obliged the collectors of the public revenues to account to him for all they had received. He then marched home, being ſuppoſed to have taken away more riches, except jewels, than Nadir Shah carried out of the country. He, however, then made no revolution, nor any alteration in the government of Indoſtan; but when he returned to Lahor, he drew a line from north to ſouth, claiming a vaſt extent of country to the weſt of that line, which was at leaſt nominally dependent on the empire of Indoſtan; and leaving his ſon Timur there as governor of his new dominions, gave at that time no farther diſturbance to Indoſtan.

Since this time ſeveral revolutions have happened at Delli; and in 1757 this Timur was ſeated on the throne, and the empire of Mogul became ſubject to the Pattans.

The people of Indoſtan are generally well made, and have good features: toward the ſouth they are black, and toward the north of an olive colour; but the natives have every where black long hair, and black eyes, and hardly any of them are deformed. They are ſtrong, acute, have a lively fancy, and a good genius. They are civil to ſtrangers, profoundly ſubmiſſive to their governors; but not remarkable for their courage. The Indians here are diſtinguiſhed into Moors, or Moguls, and Gentoos, or original Indians and Pagans. The former are a mixture of Tartars, Perſians, Arabs, and moſt of the Mahometan nations, who having the power in their hands, behave as the lords of the country. The Pagans, who are much the greateſt number, are as polite, as peaceable, as ingenious, and as inoffenſive a people

as

as any on the face of the earth. Their beautiful chints, and painted calicoes, are drawn by the meaneſt of the people, from their own fancy: for the chints and calicoes on the Coromandel coaſt are painted with a pencil; but thoſe to the northward are printed: however, the dye of neither waſhes out. For inlaying in ivory no people excel them. The goldſmiths work curiouſly in filligreen, and imitate any goldſmith's work made in Europe. The builders uſe a cement made of ſea-ſhells much harder than bricks, and will terraſs the roof of a houſe, or lay a floor with it, that ſhall be like one entire ſtone, and be full as hard. They have likewiſe good carpenters who exactly imitate the Engliſh models.

The Indians generally wear a white veſt of calico, ſilk, or muſlin, which folds over before, and is tied with ſtrings on either ſide. The ſleeves are cloſe to their arms, and ſo long that they ſit about their wriſts in wrinkles. The upper part ſits cloſe to their bodies; but from the waiſt downward it hangs in plaits reaching below the knee. They have no ſtockings, but their breeches reach down to their heels, and they put their bare feet into their ſlippers. Round their waiſts they wear a ſaſh, in which the better ſort have a dagger. In the north part of the country they have ſhirts open before, which hang over their breeches; and in the winter ſeaſon they alſo wear a cloak. The Pagans wear their hair made up in a roll behind; but the Moors have only a ſingle lock: many of them wear their beards, but ſome have only whiſkers. The Pagan women have their hair adorned with jewels, which they alſo wear in their ears and noſes: they have bracelets on their wriſts and ankles, and gold, ſilver, or braſs rings on their fingers and toes; or if they cannot afford thoſe of metal, they have thoſe of glaſs. The Mahometan women are almoſt always veiled, and let part of their hair hang on their ſhoulders.

The

The Gentoos are divided into 85 different tribes, which do not eat with each other: each tribe herds together, and thoſe of one tribe cannot marry into another; they muſt purſue the trade and profeſſion of the family. The chief of theſe tribes are the Brachmans, or Bramins, who are their prieſts; and the Rajaputes, or Raſhboots, who profeſs arms, but do not, like the other tribes, abſtain from meat, except it be the fleſh of a cow, or of ſome other beaſts which they hold ſacred.

The Bramins, or prieſts of the prophet Bramah, perſuade thoſe who are ill to leave legacies to the church, for which they give a receipt, which they put into the dead perſon's hand; in this caſe, ſays captain Hamilton, they draw a bill for ten times the value in the other world on ſome eminent ſaint, who negociates ſuch bills in paradiſe. They perſuade the vulgar, that their idols eat like men; and in order that they may be plentifully provided with good cheer, they make them of a gigantic ſtature, and give them a monſtrous belly; and if the people fail in their offerings to theſe idols, by which the Bramins maintain their families, they threaten them with the anger of the gods. The people believe there is ſomething ſo divine in a cow, that happy is the man who can get himſelf ſprinkled with the aſhes of one burnt by a Bramin; and they eſteem the man bleſſed, who in the agonies of death can lay hold of a cow's tail: for they believe tranſmigration, and think the ſoul ſometimes returns into the body of that beaſt, which they conſider as an high honour. The ſouls of the wicked they imagine enter the bodies of dogs, ſwine, and other unclean animals. Hence they abſtain from the fleſh of all living creatures, and kill nothing that has life, for fear they ſhould diſpoſſeſs the ſoul of a friend or relation of its habitation. The learning of the Bramins conſiſts in their being able to read, and get by heart ſome ancient books ſaid to be written by Brama.

There is a religious order among them called Faquirs and Johgies, who make vows of poverty and celibacy, and, to obtain the favour of Brama, ſuffer the moſt dreadful tortures. They contemn worldly riches, and go naked, except a piece of cloth about their loins, and ſome have not even that. A ſet of theſe never comb nor cut their hair, but delighting in naſtineſs, beſmear their bodies and faces with aſhes. Mr. Hamilton obſerves, that he has ſeen one of theſe ſitting quite naked under the ſhade of a tree, and that married women came as a cure for barrenneſs, to kiſs the part which modeſty ought to have taught him to conceal, while he ſtroaked their heads, and muttered prayers over them. The auſterities of ſome of theſe are incredible to thoſe who have not been eye-witneſſes of them. Some ſtand for years on one foot, with their arms tied to the beam of a houſe, or the branch of a tree. By this means their arms ſettle in that poſture, and ever after become uſeleſs: and ſome ſit in the ſun with their faces looking upward, till they are incapable of altering the poſition of their heads. Others, it is ſaid, make a vow never to ſit or lie down, but either walk or lean; accordingly a rope being tied from one bough of a tree to another, a pillow or quilt is laid upon it, on which they lean; but theſe are ſaid to alter their poſture when they pray, being drawn up by the heels to the bough of the tree, their heads hanging down toward the earth, as unworthy to look up to heaven. The people in all theſe caſes make a merit of feeding them. See the repreſentations in the plates annexed.

Frauds are, however, ſometimes practiſed; for in the year 1721, one of theſe zealots pretending to more ſanctity than his neighbours, gave out, that he would be buried alive in a grave ten feet deep, and that he ſhould appear at Amadabat, at about 200 miles diſtance, within 15 days. The grave was dug, and going in, he had ſome reeds placed about a foot or two over his head, to prevent the earth falling in.

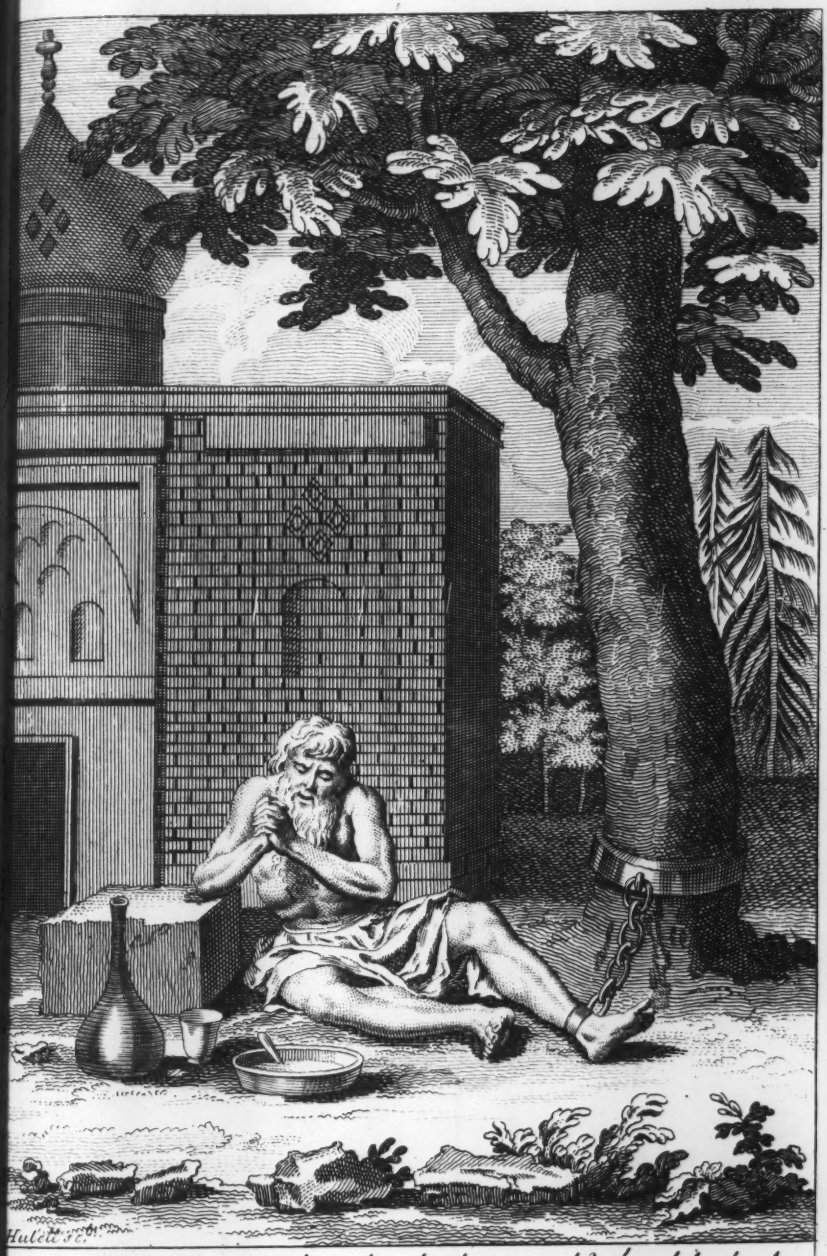
A





ABRAMIN who has made a Vow to wear an Iron COLLAR of 24 pound weight & 4 foot square till such time as he shall have Amass'd by alms money sufficient to build an Hospital.


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ABRAMIN who has had himself shackled to the foot of a Tree with an Iron Chain with a resolution to end his Days in that Posture.

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A large jar of water ſtood under the ſhade of a great tree, about 10 or 12 yards from the grave, where a good number of Faquirs had for ſome time taken up their quarters, and had perſuaded many people into a belief of the ſtory; but the governor of Surat ordered a party of ſoldiers to ſee the Faquir buried, and to take care that no impoſture was uſed in his pretended reſurrection. They accordingly ſearched narrowly; and ſuſpecting that ſome place about the root might afford a paſſage, ordered the Faquirs to remove a little out of the way, which they willingly did: but finding nothing, they ordered the Faquirs to remove the great water jar, which was almoſt full. At this they exclaimed aloud; but their clamours ſtrengthening the ſuſpicions of the Mahometans; who either breaking or removing the jar, diſcovered a ſubterranean paſſage that led within two feet of the grave, on which they fell upon the Faquirs with their drawn ſwords, and cut many of them to pieces; and the fellow who was to have ariſen from the dead loſt his head in the fray.

Beſide the many tribes of Indian idolaters, there is a ſect called the Perſees or Gebers, who are worſhippers of fire. Theſe are here bred to trade and huſbandry, and are very induſtrious.

The Banians or Gentoos are often married at ſix or ſeven years of age, but they do not cohabit before the bride is twelve, and the bridegroom ſixteen. Their weddings are celebrated with much pomp. If the youth does not happen to like the girl choſe for him by his parents, he may keep concubines; and if the wife murmurs at this, he may ſet her to work with his ſlaves, for which ſhe can have no remedy, not even a divorce. The women of this country pay their huſbands an extraordinary reſpect, and are entirely at their diſpoſal: which is the leſs extraordinary, as among the richer ſort, the huſband purchaſes his wife of her parents.

Although the bloody ſacrifices of the ancients was no part of the Gentoo tenets, yet there ſubſiſts amongſt them at this day, a 'voluntary ſacrifice,' of too ſingular a nature, to paſs unnoticed; the rather as it has been frequently mentioned by various authors, without that knowlege and perſpicuity which the matter calls for: the ſacrifice we allude to is, the 'Gentoo wives burning with the bodies of their deceaſed huſbands.' We have taken no ſmall pains, ſays Mr. Holwell, to inveſtigate this ſeeming cruel cuſtom, and hope we ſhall be able to throw ſome ſatisfactory lights on this very extraordinary ſubject, which has hitherto been hid in obſcurity.

The cauſe commonly aſſigned for the origin of this ſacrifice is, that 'it was a law conſtituted to put a period to a wicked practice that the Gentoos wives had of poiſoning their huſbands.' For this aſſertion we cannot trace the ſmalleſt ſemblance of truth, and indeed the known fact, that the ſacrifice muſt be voluntary, of its ſelf refutes that common miſtake.—It has alſo been a received opinion, that 'if the wife refuſes to burn, ſhe loſes her caſt (or tribe) and is ſtamped with diſgrace and infamy;' an opinion equally void of foundation in fact as the other.—The real ſtate of this caſe is thus circumſtanced.—The firſt wife (for the Gentoo laws allow bigamy, although they frequently do not benefit themſelves of the indulgence, if they have iſſue by the firſt) has it in her choice to burn, but 'is not permitted' to declare her reſolution before 24 hours after the deceaſe of her huſband.—If ſhe refuſes, the right devolves to the ſecond.—If either, after the expiration of 24 hours, publicly declare, before the Bramins and witneſſes, their reſolution to burn, they cannot then retract. If they both refuſe at the expiration of that term, the worſt conſequence that attends their refuſal, is lying under the imputation of being wanting to their own honour, purification, and the proſperity of their family:

family: for from their infancy, they are inſtructed by the houſehold Bramin to look upon this cataſtrophe, as moſt glorious to themſelves, and beneficial to their children. The truth is, that the children of the wife who burns, become thereby illuſtrious, are ſought after in marriage by the moſt opulent and honourable of their caſt, and are ſometimes received into a caſt ſuperior to their own.

That the Bramins take unwearied pains to encourage, promote, and confirm in the minds of the Gentoo wives, 'this ſpirit of burning,' is certain; and although they ſeldom loſe their labour, yet inſtances happen, where the love of life ſets at nought all their preaching: for it ſometimes falls out that the firſt wife refuſes, and the ſecond burns; at others, they both refuſe. As but one can burn, it ſo happens, that when the ſecond wife has iſſue by the deceaſed, and the firſt none, there commonly enſues a violent contention between them, which of the two ſhall make the ſacrifice; but this diſpute is generally determined by the Bramins, in favour of the firſt, unleſs ſhe is prevailed on by perſuaſion, or other motives, to wave her right, in favour of the ſecond.—Having elucidated theſe matters, we will proceed to give our readers the beſt account we have been able to obtain of the origin of this remarkable cuſtom.

At the demiſe of the mortal part of the Gentoo's great law-giver and prophet Bramah, his wives, inconſolable for his loſs, reſolved not to ſurvive him, and offered themſelves voluntary victims on his funeral pile.—The wives of the chief Rajahs, the firſt officers of the ſtate, being unwilling to have it thought that they were deficient in fidelity and affection, followed the heroic example ſet them by the wives of Bramah.—The Bramins (a tribe then newly conſtituted by their great legiſlator) pronounced and declared, 'that the delinquent ſpirits of thoſe heroines, immediately ceaſed from their tranſmigrations, and had entered the firſt boboon of purification.'—It followed, that

their wives claimed a right of making the ſame ſacrifice of their mortal forms to God, and the manes of their deceaſed huſbands.—The wives of every Gentoo caught the enthuſiaſtic (now pious) flame.—Thus the heroic acts of a few women brought about a general cuſtom, and the Bramins gave it the ſanction of religion.

When perſons have lived together to an advanced age, in mutual acts of confidence, friendſhip, and affection; the ſacrifice a Gentoo widow makes of her perſon, under ſuch an affecting circumſtance, ſeems leſs an object of wonder; but when we ſee women in the bloom of youth, and beauty, in the calm poſſeſſion of their reaſon and underſtanding, with aſtoniſhing fortitude, ſet at nought the tender conſiderations of parents, children, friends, and the horror and torments of the death they court; we cannot reſiſt viewing ſuch an act, and ſuch a victim, with tears of commiſeration, awe, and reverence.

Mr. Holwell mentions his having been preſent at many of theſe ſacrifices. In ſome of the victims he obſerved a pitiable dread, tremor, and reluctance, that ſtrongly ſpoke repentance for their declared reſolution; but it was now too late to retract, or retreat; Biſtnoo was waiting for the ſpirit. If the ſelf doomed victim diſcovers want of courage and fortitude, ſhe is with gentle force obliged to aſcend the pile, where ſhe is held down with long poles, held by men on each ſide of the pile, until the flames reach her: her ſcreams and cries, in the mean time, being drowned amidſt the deafening noiſe of loud muſic, and the acclamations of the multitude.—Others go through this fiery trial with moſt amazing, ſteady, calm reſolution, and joyous fortitude.—It will not, we hope, be unacceptable, if we preſent our readers with an inſtance of the latter, which happened ſome years paſt at the Eaſt India company's factory at Coſſimbuzaar, in the time of Sir Francis Ruſſell's chiefſhip: the author, and ſeveral other gentlemen of the factory,

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were preſent: from a narrative, which he then tranſmitted to England, we are enabled to give the particulars of this moſt remarkable proof of female fortitude and conſtancy.

"At five of the clock on the morning of the 4th of February, 1742-3, died Rhaam Chund Pundit, of the Mahahrattor tribe, aged 28 years. His widow (for he had but one wife) aged between 17 and 18, as ſoon as he expired, diſdaining to wait the term allowed her for reflection, immediately declared to the Bramins and witneſſes preſent her reſolution to burn: as the family was of no ſmall conſideration, all the merchants of Coſſimbuzaar, and her relations, left no arguments uneſſayed to diſſuade her from it.—Lady Ruſſel, with the tendereſt humanity, ſent her ſeveral meſſages to the ſame purpoſe.—The infant ſtate of her children (two girls and a boy, the eldeſt not four years of age) and the terrors and pain of the death ſhe ſought, were painted to her in the ſtrongeſt and moſt lively colouring—ſhe was deaf to all,—ſhe gratefully thanked Lady Ruſſell, and ſent her word 'ſhe had now nothing to live for, but recommended her children to her protection.'—When the torments of burning were urged *in terrorem* to her, ſhe with a reſolved and calm countenance, put her finger into the fire, and held it there a conſiderable time; ſhe then with one hand put fire in the palm of the other, ſprinkled incenſe on it, and fumigated the Bramins. The conſideration of her children left deſtitute of a parent was again urged to her. She replied, 'he that made them, would take care of them.'—She was at laſt given to underſtand, ſhe ſhould not be permitted to burn *: this for a ſhort ſpace ſeemed to give her deep affliction; but ſoon recollecting herſelf, ſhe told them, 'death was in her power, and that if

* The Gentoos are not permitted to burn, without an order from the Mahommedan government, and this permiſſion is commonly made a perquiſite of.

ſhe was not allowed to burn, according to the principles of her caſt, ſhe would ſtarve herſelf.' Her friends, finding her thus peremptory and reſolved, were obliged at laſt to aſſent.

" The body of the deceaſed was carried down to the water ſide, early the following morning; the widow followed about ten o'clock, accompanied by three very principal Bramins, her children, parents, and relations, and a numerous concourſe of people. The order of leave for her burning did not arrive from Hoſſeyn Khan, Fouzdaar of Morſhadabad, until after one; and it was then brought by one of the ſoubah's own officers, who had orders to ſee that ſhe burnt voluntarily. The time they waited for the order was employed in praying with the Bramins, and waſhing in the Ganges: as ſoon as it arrived, ſhe retired, and ſtayed for the ſpace of half an hour in the midſt of her female relations, amongſt whom was her mother. She then diveſted herſelf of her bracelets, and other ornaments, and tied them in a cloth, which hung like an apron before her, and was conducted by her female relations to one corner of the pile. On the pile was an arched arbor formed of dry ſticks, boughs, and leaves, open only at one end to admit her entrance. In this the body of the deceaſed was depoſited, his head at the end oppoſite to the opening. At the corner of the pile, to which ſhe had been conducted, the Bramin had made a ſmall fire, round which ſhe and the three Bramins ſat for ſome minutes; one of them gave into her hand a leaf of the bale tree (the wood commonly conſecrated to form part of the funeral pile) with ſundry things on it, which ſhe threw into the fire: one of the others gave her a ſecond leaf, which ſhe held over the flame, whilſt he dropped three times ſome ghee on it, which melted, and fell into the fire, (theſe two operations were preparatory ſymbols of her approaching diſſolution by fire;) and whilſt they were performing this, the third Bramin read to her ſome portions of the Aughtorrah Bhade,

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A Gento Woman burning herself on the Funeral Pile of her Husband.



Bhade, and aſked her ſome queſtions, to which ſhe anſwered with a ſteady and ſerene countenance; but the noiſe was ſo great, we could not underſtand what ſhe ſaid, although we were within a yard of her. Theſe over, ſhe was led with great ſolemnity three times round the pile, the Bramins reading before her: when ſhe came the third time to the ſmall fire, ſhe ſtopped, took her rings off her toes and fingers, and put them to her other ornaments: here ſhe took a ſolemn majeſtic leave of her children, parents, and relations; after which, one of the Bramins dipped a large wick of cotton in ſome ghee, and gave it ready lighted into her hand, and led her to the open ſide of the arbor; there, all the Bramins fell at her feet. After ſhe had bleſſed them, they retired weeping. By two ſteps ſhe aſcended the pile and entered the arbor. On her entrance, ſhe made a profound reverence at the feet of the deceaſed, and advanced and ſeated herſelf by his head: ſhe looked, in ſilent meditation, on his face, for the ſpace of a minute, then ſet fire to the arbor in three places. Obſerving that ſhe had ſet fire to leeward, and that the flames blew from her, inſtantly ſeeing her error, ſhe roſe, and ſet fire to windward, and reſumed her ſtation. Enſign Daniel with his cane ſeparated the graſs and leaves on the windward ſide, by which means we had a diſtinct view of her as ſhe ſat. With what dignity, and undaunted a countenance, ſhe ſet fire to the pile the laſt time, and aſſumed her ſeat, can only be conceived, for words cannot convey a juſt idea of her. The pile being of combuſtible matters, the ſupporters of the roof were preſently conſumed, and it tumbled upon her." *

* As the engraving annexed evidently does not correſpond with ſome of the circumſtances here mentioned, it is proper to obſerve that the above deſcription was not accompanied with any repreſentation. The methods of burning are various, it being ſometimes done in a pit; that we have exhibited is from Mandeſlo, of a woman whoſe huſband had died in a diſtant place.

We

We ſee our fair country-women ſhudder at an action, which we fear they will look upon as a proof of the higheſt infatuation in their ſex. Although it is not our intention here to defend the tenets of the Bramins, yet we may be allowed to offer ſome juſtification on behalf of the Gentoo women in the action before us. Let us view it (as we ſhould every other action) without prejudice, and without keeping always in ſight our own tenets and cuſtoms, and prepoſſeſſions that too generally reſult therefrom, to the injury of others. If we view theſe women in a juſt light, we ſhall think more candidly of them, and confeſs they act upon heroic, as well as rational and pious principles. In order to this, we muſt conſider them as a race of females trained from their infancy, in the full conviction of their celeſtial rank; and that this world, and the corporeal form that incloſes them, is deſtined by God, the one as their place of puniſhment, the other as their priſon. That their ideas are conſequently raiſed to a ſoothing degree of dignity befiting angelic beings. They are nurſed and inſtructed in the firm faith—that this voluntary ſacrifice is the moſt glorious period of their lives, and that thereby the celeſtial ſpirit is releaſed from its tranſmigrations, and evils of a miſerable exiſtence, and flies to join the ſpirit of their departed huſband, in a ſtate of purification: add to this, the ſubordinate conſideration of raiſing the luſtre of their children, and of contributing by this action to their temporal proſperity: all theſe it muſt be owned are prevalent motives, for chearfully embracing death, and ſetting at nought every common attachment which the weakneſs of humanity urges, for a longer exiſtence in a world of evil. Although theſe principles are in general ſo diametrically contrary to the prevailing ſpirit and genius of our fair country-women, who (from a happy train of education) in captivating amuſements and diſſipation, find charms ſufficient in this world, to engage their wiſhes

for

for a perpetual reſidence in it: yet we will depend on their natural goodneſs of heart, generoſity, and candour, that they will in future look on theſe their Gentoo ſiſters of the creation, in a more favourable and conſiſtent light, than probably they have hitherto done; and not deem that action an infatuation which reſults from principle.

Before we cloſe this ſubject, we will mention one or two more particulars relative to it. It has been already remarked in a marginal note, that the Gentoo women are not allowed to burn, without an order of leave from the Mahommedan government: it is proper alſo to inform our readers this privilege is never with-held from them. There have been inſtances known, when the victim has, by Europeans, been forceably reſcued from the pile. It is currently ſaid and believed (how true we will not aver) that the wife of Mr. Job Charnock was by him ſnatched from this ſacrifice: be this as it may, the outrage is conſidered by the Gentoos an atrocious and wicked violation of their ſacred rites and privileges.

A JOURNEY FROM ST. PETERSBURG, TO PEKIN;

With an Embaſſy from his Imperial Majeſty PETER the Firſt, to KAMHI Emperor of CHINA:

By JOHN BELL, Eſq;

MR. Bell informs us, that a curioſity to viſit ſeveral parts of Aſia, particularly thoſe which border on the dominions of Ruſſia, induced him to get a recommendation to Dr. Areſkine, chief phyſician and privy counſellor to the czar Peter I. Through this gentleman's recommendation, and his own knowlege in phyſic and ſurgery, Mr. Bell ſays he was appointed to attend an embaſſy to the ſophy of Perſia; and afterward that to the court of China; the particulars of which laſt we propoſe to enrich our collection with.

Beſide the ambaſſador, Leoff Vaſſilovich Ismayloff, who was a gentleman of family, and a captain of the Ruſſian guards, his ſecretary, ſix gentlemen, and a prieſt, Mr. Bell informs us that they were attended with interpreters, clerks, a band of muſic, valets, footmen,

footmen, &c. in all to the number of about 60 perſons; beſide a troop of 25 dragoons, as an eſcort from Tobolſky to Pekin, and back. We ſhall proceed with our author's own detail.

The preſents for the emperor of China being got ready, as well as the ambaſſador's diſpatches, I ſet out from St. Peterſburg the 14th of July, 1719, in company with Meſſieurs Lange and Grave, attended by a few ſervants; the firſt was a native of Sweden, and the other of Courland. We travelled to the city of Moſco in ſmall parties, the more eaſily to procure poſt horſes. September 9th, having ſhipped our baggage, and prepared every thing for our departure, we went ourſelves on board; and after firing nine guns, rowed down the river Moſco. There is a ſhorter way from Moſco to Siberia through Yaroſlave; but, as we were incumbered with heavy baggage, conſiſting chiefly of preſents from his majeſty to the emperor of China, it was thought beſt to proceed as far as poſſible by water.

After a voyage of ſix weeks we arrived at Cazan on the 20th of October. Here I found many of my old friends and acquaintance, particularly the Swediſh officers; among others, general Hamilton, general Roſen, and baron Wachmaiter, who ſtill remained priſoners of war, regretting the hard fate of their long captivity. We ſtaid here about five weeks, waiting for the ſnow falling to ſmooth the roads; and in the mean time were employed in preparing ſledges, and other neceſſaries for our journey toward Siberia.

November 24th, we ſent off the heavy baggage: but Monſieur Ismayloff, with a few of the gentlemen, remained ſome days longer; becauſe it was diſagreeable travelling on rough roads with loaded ſledges. At laſt, on the 28th, late in the night, the ambaſſador quitted Cazan, keeping to the north-eaſtward. There being many villages on the road, we changed horſes as often as occaſion required.

On the 7th we reached Kay-gorod, a ſmall town. We perceived the cold becoming daily more intenſe as we proceeded northward along the banks of the Kama.

The 8th, we quitted Kay-gorod in a vehement cold. Though there was little wind, and a thick fog, the froſt continued ſo penetrating that ſeveral of our people, who were moſt expoſed, had their fingers and toes frozen. Moſt of them recovered by the common method of rubbing the numbed parts with ſnow: but had we not halted from time to time at villages to let them warm themſelves, they muſt have periſhed by cold.

On the 9th, we arrived at the town of Solikamſky, derived from Sole, ſalt, and Kama, the river on the banks of which it is ſituated. This river is of great fame in theſe parts of the world. It riſes far to the north, and, in its courſe, receives the Parma, Pilva, Koyva, and many other rivers, which together form a mighty ſtream, very nearly equal to the Volga; into which it diſcharges itſelf, about 60 verſt below the city of Cazan, and loſes its name.

In the neighbourhood of Solikamſky is found the foſſil called aſbeſtos; of which is made a kind of cloth like linen, that may be put into the fire and taken out again unconſumed. This cloth was known among the ancients, and uſed by them on ſeveral occaſions. At preſent, it goes by the name of the incombuſtible linen.

The aſbeſtos, like many both curious and uſeful diſcoveries, was found out by meer accident in theſe parts. I ſhall briefly relate in what manner: A certain huntſman being about to load his fowling-piece, and wanting wadding, obſerved a great ſtone in the woods, which ſeemed to have ſome flakes upon it like looſe threads; he ſoon found that by rubbing it turned into a ſoft downy ſubſtance fit for his uſe: he therefore filled his pocket with it; but having fired his piece, was ſurpriſed to ſee that the gun-powder

had no effect upon the wadding: this raiſed his curioſity ſo far, that he kindled a fire on purpoſe, into which he put the aſbeſtos; but ſtill took it out intire, and of the ſame uſe as formerly. This experiment ſo frightened the poor ſportſman, that he imagined the devil had taken poſſeſſion of the foſſil. On returning home, he told what had happened to the prieſt of the pariſh; who, amazed at the relation, repeated it ſo frequently, that, at laſt, he told it to a perſon who was acquainted with that quality peculiar to the aſbeſtos; and, on examination, found the flakes to be that foſſil.

The 16th, about noon, we were in ſight of the city of Tobolſky, though diſtant from us about 20 Engliſh miles. It ſtands upon a very high bank of the Tobol. The walls are white; and the croſſes and cupolas of the churches gilded, which make a very fine appearance. About two o'clock, we arrived ſafe at the city of Tobolſky, the capital of Siberia, and the reſidence of the governor. We lodged in the broad-ſtreet, leading to the governor's palace and the courts of juſtice.

We travelled between Tumen and Tobolſky, about 250 verſt, in the ſpace of 30 hours. Sledges are the moſt ſimple and convenient machines for travelling on ſnow that can be imagined. And the perſon in the ſledge may either ſit or lie along upon the couch, according to his inclination.

Tobolſky is ſituated in latitude 58° 40′ north, at the conflux of the Irtiſh and Tobol. From this laſt the city has its name. Both theſe rivers are navigable for ſeveral hundred miles above this place. The Irtiſh, after receiving the Tobol, becomes a noble ſtream, and diſcharges itſelf into the Oby. This ſituation was choſen by the Ruſſians, both for its ſtrength and beauty. Formerly the Tartar princes had their abode at a place about 30 verſt ſouth from Tobolſky, which is now neglected and ruinous. The inhabitants are chiefly Ruſſians, of different profeſ-

ſions:

ſions: many of them are merchants, and very rich, by the profitable trade they carry on to the borders of China, and many places of their own country.

I cannot but obſerve, that the Swediſh priſoners, diſperſed in moſt of the towns of this country, contributed not a little to the civilizing the inhabitants of theſe diſtant regions; as they were the means of introducing ſeveral uſeful arts, which were almoſt unknown before their arrival. Many of the officers, being gentlemen of liberal education, the better to ſupport their tedious captivity, devoted their time to the ſtudy of the more agreeable and entertaining parts of ſcience, particularly muſic and painting; wherein ſome of them attained to great perfection. I was preſent at ſeveral of their concerts, and was not a little ſurpriſed to find ſuch harmony, and variety of muſical inſtruments, in this part of the world. They ſometimes amuſed themſelves with teaching young gentlemen and ladies the French and German languages, muſic, dancing, and other ſimilar accompliſhments; whereby they gained many friends among the people of diſtinction; a circumſtance, to men in their ſituation, both honourable and uſeful.

The Irtiſh takes its riſe from a great lake, named Korzan, in a mountainous country, about 1500 verſt to the ſouthward of Tobolſky. The country about this lake is inhabited by the Black Kalmucks, a mighty and numerous people, governed by a prince called Kontayſha. From theſe the Kalmucks on the Volga are deſcended. After the Irtiſh has run for many miles, through a hilly country covered with wood, it paſſes through a fine fruitful plain, inhabited by the Kalmucks, till it comes to a houſe called Sedmy-Palaty, or the Seven Rooms, ſituated to the right in coming down the river. It is very ſurpriſing to find ſuch a regular edifice in the middle of a deſart. Some of the Tartars ſay it was built by Tamerlane, called by the Tartars Temyr-Ack-Sack, or Lame-Temyr; others by Gingeeze-Chan. The building, according

according to the beſt information I could obtain, is of brick or ſtone, well finiſhed, and continues ſtill entire. It conſiſts of ſeven apartments under one roof, from whence it has the name of the Seven Palaces. Several of theſe rooms are filled with ſcrolls of glazed paper, fairly wrote, and many of them in gilt characters. Some of the ſcrolls are black, but the greateſt part white. The language in which they are written is that of the Tonguſts, or Kalmucks. While I was at Tobolſky, I met with a ſoldier in the ſtreet with a bundle of theſe papers in his hand. He aſked me to buy them; which I did for a ſmall ſum. I kept them till my arrival in England, when I diſtributed them among my friends; particularly to that learned antiquarian Sir Hans Sloane, who valued them at a high rate, and gave them a place in his celebrated muſeum.

Two of theſe ſcrolls were ſent by order of the emperor Peter the Firſt, to the royal academy at Paris. The academy returned a tranſlation, which I ſaw in the rarity-chamber at St. Peterſburg. One of them contained a commiſſion to a lama or prieſt; and the other a form of prayer to the Deity. Whether this interpretation may be depended on I ſhall not determine. The Tartars eſteem them all ſacred writings, as appears from the care they take to preſerve them. Perhaps they may contain ſome curious pieces of antiquity, particularly of ancient hiſtory. Above the Sedmy Palaty, toward the ſource of the Irtiſh, upon the hills and valleys, grows the beſt rhubarb in the world, without the leaſt culture.

Before I leave this place, I imagine it will not be improper to ſubjoin a few more particulars relative to the kontayſha, prince of the Kalmucks. I am the more inclined to do this, as I can entirely depend on my intelligence. The territories of this prince are bounded by three of the moſt potent empires in the world; on the north by Ruſſia, by China on the eaſt, and by the country of the Great Mogul to the ſouth.

From the two firſt he is ſeparated by deſart plains, and from the third by almoſt impaſſable mountains. To the ſouth-weſt his frontiers reach near to Bucharia. The kontayſha is a very powerful prince, and able to bring into the field, at a ſhort warning, 100,000 horſemen, who are all of them able-bodied men, well mounted, and armed with bows and arrows, lances and ſabres. This is a greater number of horſe than any prince that I know can muſter, except his Ruſſian majeſty, and the emperor of China. Theſe Tartars live in tents, all the year, removing from place to place, as called by neceſſity or inclination. This is the moſt ancient and pleaſant manner of life. It is entertaining to hear them commiſerate thoſe who are confined to one place of abode, and obliged to ſupport themſelves by labour, which they reckon the greateſt ſlavery.

The kontayſha has always ſome thouſands of his ſubjects encamped near himſelf, who treat him with great veneration and reſpect. And, in juſtice to him, it muſt be confeſſed, that he is as attentive to the intereſts of his people; and as aſſiduous in the adminiſtration of juſtice, in particular, as if they were his own children.

The Kalmucks are not ſuch ſavage people as they are generally repreſented; for I am informed a perſon may travel among them with greater ſafety, both to his perſon and effects, than in many other countries.

The kontayſha received the deputies from the governor of Siberia, like ambaſſadors from foreign princes, and treated them accordingly. This ſhews what high reſpect theſe eaſtern princes entertain for his Czariſh majeſty, when the governor of Siberia is regarded as a ſovereign.

Their method of carrying on war, by waſting the country, is very ancient among the Tartars, and practiſed by all of them from the Danube eaſtward. This circumſtance renders them a dreadful enemy to regular

regular troops, who muſt thereby be deprived of all ſubſiſtence, while the Tartars, having always many ſpare horſes to kill and eat, are at no loſs for proviſions. I have only to add, that the kontayſha muſt be the ſame prince, who, in our European maps, is generally called the Great Cham of Tartary. As no Europeans travel through that country, theſe maps muſt be very erroneous.

January 9th, 1720, we proceeded toward Tara. We paſſed through many Tartar villages, and at night lodged in one of their little huts, and warmed ourſelves at a good fire on the hearth. Theſe houſes conſiſt generally of one or two rooms, according to the ability of the landlord. Near to the hearth is fixed an iron-kettle to dreſs the victuals. In one end of the apartment is placed a bench, about 18 inches high, and 6 feet broad, covered with mats, or ſkins of wild beaſts, upon which all the family ſit by day, and ſleep in the night. The walls are built of wood and moſs, conſiſting of large beams, laid one above another, with a layer of moſs between every two beams. All the roofs are raiſed. A ſquare-hole is cut out for a window, and to ſupply the want of glaſs, a piece of ice is formed to fit the place exactly, which lets in a good light. Two or three pieces will laſt the whole winter. Theſe Tartars are very neat and cleanly both in their perſons and houſes. They uſe no ſtoves, as the Ruſſians do. Near the houſe there is commonly a ſhed for the cattle.

It is generally reckoned, that more robberies are committed in Baraba, than in any country on the road to China; not by the natives, for they are very honeſt and hoſpitable; but by the Kalmucks, who come to collect tribute for the kontayſha: theſe ſometimes pick up travellers, and carry them off with all their effects.

In the places through which we paſſed, the ambaſſador ſent for all the hunters and ſportſmen, that he might inquire what kinds of game and wild beaſts

were in their neighbourhood. Hunting is the employment of moſt of the young fellows in this country; and is very profitable, as they ſell the furs to great advantage. We found that this place produced great plenty both of game and wild beaſts, but few ſables. In the ſpring, a number of elks and ſtags come hither, from the ſouth; many of which are killed by the inhabitants, both on account of their fleſh and their hides. What of the fleſh is not conſumed freſh they ſalt. The hides are very large, and are dreſſed into excellent buff. The huntſman, having found the track of a ſtag upon the ſnow, purſues it upon his ſnow-ſhoes, with his bow and arrows, and little dog, till the animal is quite fatigued: for, the ſnow on the ſurface, being melted by the heat of the ſun, and congealed, at night, by the froſt, but not ſtrong enough to bear the weight of ſuch an animal; he ſinks deep at every ſtep, and the ſharp ice cuts his ancles, and lames him; ſo that he becomes an eaſy prey to the hunter.

The 19th, we entered the Baraba, and continued travelling through it, for ten days. Baraba is really what its name ſignifies, an extenſive marſhy plain. It is generally full of lakes, and marſhy grounds, overgrown with tall woods. The inhabitants are very hoſpitable; and deſire nothing, in return of their civilities, but a little tobacco to ſmoke, and a dram of brandy, of which they are very fond. The dreſs, both of men and women, conſiſts of long coats of ſheep-ſkins, which they get from the Ruſſians and Kalmucks, in exchange for more valuable furs.

The Barabintzy, like moſt of the ancient natives of Siberia, have many conjurers among them; whom they call ſhamans, and ſometimes prieſts. Many of the female ſex alſo aſſume this character. The ſhamans are held in great eſteem by the people: they pretend to correſpondence with the ſhaytan, or devil; by whom, they ſay, they are informed of all paſt and future events, at any diſtance of time or place. We went

went to viſit a famous woman of this character. When we entered her houſe, ſhe continued buſy about her domeſtic affairs, almoſt without taking any notice of her gueſts. However, after ſhe had ſmoked a pipe of tobacco, and drank a dram of brandy, ſhe began to be more chearful. Our people aſked her ſome trifling queſtions about their friends; but ſhe pretended to be quite ignorant, till ſhe got more tobacco, and ſome inconſiderable preſents; when ſhe began to collect her conjuring tools. Firſt, ſhe brought the ſhaytan; which is nothing but a piece of wood, wherein is cut ſomething reſembling a human head, adorned with many ſilk and woollen rags, of various colours; then a ſmall drum, about a foot diameter, to which were fixed many braſs and iron rings, and hung round alſo with rags. She now began a diſmal tune, keeping time with the drum, which ſhe beat with a ſtick for that purpoſe: ſeveral of her neighbours, whom ſhe had previouſly called to her aſſiſtance, joined in the chorus. During this ſcene, which laſted about a quarter of an hour, ſhe kept the ſhaytan, or image, cloſe by herſelf, ſtuck up in a corner. The charm being now finiſhed, ſhe deſired us to put our queſtions. Her anſwers were delivered very artfully, and with as much obſcurity and ambiguity, as they could have been given by any oracle. She was a young woman, and very handſome.

February 4th, we arrived ſafe at the town of Tomſky, ſo called from the noble river Tomm, upon the eaſtern bank of which it ſtands.

About eight or ten days journey from Tomſky, in a plain, are found many tombs, and burying places of ancient heroes; who, in all probability, fell in battle. Theſe tombs are eaſily diſtinguiſhed by the mounds of earth and ſtones raiſed upon them. When, or by whom, theſe battles were fought, ſo far to the northward, is uncertain. I was informed by the Tartars in the Baraba, that Tamerlane, or Timyr-Ack-Sack, as they call him, had many engagements

in that country with the Kalmucks; whom he in vain endeavoured to conquer. Many perſons go from Tomſky and other parts, every ſummer, to theſe graves; which they dig up, and find, among the aſhes of the dead, conſiderable quantities of gold, ſilver, braſs, and ſome precious ſtones; but particularly hilts of ſwords and armour. They are ſometimes, indeed, interrupted, and robbed of all their booty, by parties of the Kalmucks, who abhor the diſturbing the aſhes of the dead.

The 9th, we were entertained at the commandant's; where were aſſembled ſome hundreds of his Coſſacks, or light horſe, armed with bows and arrows. After going through their uſual exerciſe, they ſhewed their dexterity in ſhooting on horſeback at full ſpeed. They erected a pole, for a mark, in an open field; and, paſſing it, at full gallop, they let fly their arrows; and ſoon ſplit it all to ſhivers.

The 20th, we arrived at a Ruſſian village, called Meletzky,-oſtrogue, where we ſtaid a day to refreſh ourſelves and horſes. In the neighbourhood of this place we found many huts of theſe Tzulimm Tartars, who ſeem to be a different race from all of that name I have yet mentioned. Their complexion indeed is ſwarthy, like that of moſt of the other deſcendants of the ancient natives of Siberia; but I have ſeen many of them having white ſpots on their ſkins, from head to foot, of various figures and ſizes. Many imagine theſe ſpots natural to the people; but I am rather inclined to believe they proceed from their conſtant diet of fiſh and other animal food, without bread. This, of courſe, creates a ſcorbutic habit of body, which often breaks out in infants; and the ſcars falling off, leave that part of the ſkin as if it had been ſcalded, which never recovers its natural colour. I have however ſeen ſeveral children with theſe ſpots, who ſeemed healthy.

The Tzulimms, like other Tartars, live in huts half-ſunk under ground. They have a fire in the middle,

middle, with a hole at the top to let out the ſmoke, and benches round the fire, to ſit or lie upon. This ſeems to be the common method of living among all the northern nations, from Lapland, eaſtward, to the Japaneſe ocean. They are poor, miſerable, and ignorant heathens. The archbiſhop of Tobolſky, in perſon, came lately hither, and baptiſed ſome hundreds of them, who were inclined to embrace the Chriſtian faith. As they are a well-diſpoſed and harmleſs people, probably in a ſhort time they may be all converted.

The firſt of March, we overtook our baggage, which we paſſed; it being thought more convenient, both in order to procure lodging and freſh horſes, that the heavy carriages ſhould travel behind.

We continued our journey, for ſeveral days, along the Tonguſta. We found, now and then, little villages, or ſingle houſes, on the banks. One day we chanced to meet a prodigious flock of hares, all as white as the ſnow on which they walked. I ſpeak within compaſs, when I ſay there were above 5 or 600 of them. They were coming down the river, very deliberately, on a ſmall path, of their own making, cloſe to the beaten road. As ſoon as they ſaw us, all of them ran into the woods, without ſeeming much frightened. I am informed that theſe hares travel to the ſouth, in much greater flocks than this, every ſpring, and return in autumn, when the rivers are frozen and the ſnow falls.

The nation of the Tonguſy was very numerous; but is, of late, much diminiſhed by the ſmall pox. It is remarkable, that they knew nothing of this diſtemper till the Ruſſians arrived among them. They are ſo much afraid of this diſeaſe, that, if any one of a family is ſeized with it, the reſt immediately make the patient a little hut, and place by him ſome water and victuals; then, packing up every thing, they march off to the windward, each carrying an earthen pot, with burning coals in it, and making a

dreadful lamentation as they go along. They never reviſit the ſick, till they think the danger paſt. If the perſon dies, they place him on a branch of a tree, to which he is tied, with ſtrong wythes to prevent his falling.

When they go a hunting into the woods, they carry with them no proviſions; but depend entirely on what they are to catch. They eat every animal that comes in their way, even a bear, a fox, or wolf. The ſquirrels are reckoned delicate food; but the ermins have ſuch a ſtrong rank taſte and ſmell, that nothing but ſtarving can oblige them to eat their fleſh. When a Tonguſe kills an elk or deer, he never moves from the place, till he has ate it up, unleſs he happens to be near his family; in which caſe he carries part of it home. He is never at a loſs for fire, having always a tinder-box about him; if this ſhould happen to be wanting, he kindles a fire by rubbing two pieces of wood againſt each other.

The ſables are not caught in the ſame manner as other animals. The fur is ſo tender, that the leaſt mark of an arrow, or ruffling of the hair, ſpoils the ſale of the ſkin. In hunting them they only uſe a little dog, and a net. When a hunter finds the track of a ſable upon the ſnow, he follows it, perhaps, for two or three days, till the poor animal, quite tired, takes refuge in ſome tall tree; for it can climb like a cat: the hunter then ſpreads his net around the tree, and makes a fire; the ſable, unable to endure the ſmoke, immediately deſcends, and is caught in the net. I have been told, by ſome of theſe hunters, that, when hard pinched with hunger, on ſuch long chaces, they take two thin boards, one of which they apply to the pit of the ſtomach, and the other to the back oppoſite to it; the extremities of theſe boards are tied with cords, which are drawn tighter by degrees, and prevent their feeling the cravings of hunger.

Although

Although I have obſerved, that the Tonguſians, in general, worſhip the ſun and moon, there are many exceptions to this obſervation. I have found intelligent people among them, who believed there was a being ſuperior to both ſun and moon; and who created them and all the world.

I ſhall only remark farther, that from all the accounts I have heard and read of the natives of Canada, there is no nation, in the world, which they ſo much reſemble as the Tonguſians. The diſtance between them is not ſo great as is commonly imagined. We met with, daily, great flocks of hares in their progreſs to the weſtward, and many Tonguſians in their huts. It is to be obſerved, that, from this place, northward to the frozen ocean, there are no inhabitants, except a few Tonguſians on the banks of the great rivers; the whole of this moſt extenſive country being overgrown with dark impenetrable woods. The ſoil, along the banks of the rivers, is good; and produces wheat, barley, rye, and oats. The method taken by the inhabitants to deſtroy the large fir-trees, is, to cut off a ring of bark from the trunk, about a foot broad, which prevents the aſcending of the ſap, and the tree withers in a few years. This prepares it for being burnt in a dry ſeaſon; by which means, the ground is both cleared of the wood, and manured by the aſhes, without much labour.

The Ruſſians obſerve, that, where the ſort of fir, commonly called the Scotch fir, grows, the ground never fails of producing corn; but it is not ſo where the pitch, or any other kind of fir, prevails.

The 9th, we arrived at the town of Elimſky, which ſtands on the road to the eaſtern parts of Siberia; for travellers to China generally take to the ſouth-eaſt, toward Irkutſky; and thoſe who travel to Yakutſky and Kamtzatſky, to the north-eaſt.

The people who travel in winter, from hence to theſe places, generally do it in January, or February.

It

It is a very long and difficult journey; and which none but Tonguſians, or ſuch hardy people, have abilities to perform. The Ruſſians frequently finiſh it in ſix weeks. The common method is as follows: After travelling a few days in ſledges, when the road becomes impaſſable by horſes, they ſet themſelves on ſnow-ſhoes, and drag after them what is called a nart, containing proviſions and other neceſſaries; which are as few and light as poſſible. This nart is a kind of ſledge, about five feet long, and ten inches broad, which a man may eaſily draw upon the deepeſt ſnow. At night, they make a large fire, and lay themſelves down to ſleep in theſe narrow ſledges. As ſoon as they have refreſhed themſelves, they again proceed on their ſnow-ſhoes, as before. This manner of travelling continues about the ſpace of ten days, when they come to a place where they procure dogs to draw both themſelves and their narts. The dogs are yoked by pairs; and are more or fewer in number, according to the weight they have to draw. Being trained to the work, they go on with great ſpirit, barking all the way; and the perſon who lies in the ſledge holds a ſmall cord to guide the dog that leads the reſt. They are faſtened to the ſledge by a ſoft rope, which is tied about their middle, and paſſes through between their hind legs. I have been ſurpriſed to ſee the weight that theſe creatures are able to draw; for travellers muſt carry along with them proviſions, both for themſelves and the dogs. Theſe watchful animals know the time of ſetting out in the morning; and make a diſmal howling, till they are fed and purſue their journey. This way of travelling would not, I believe, ſuit every conſtitution; the very ſight of it ſatisfied my curioſity. Thus, however, theſe people proceed for near three weeks, till they arrive at ſome villages on the Lena; where, leaving the dogs, they procure horſes, with which they travel to the town of Yakutſky.

Theſe

Theſe people, though otherwiſe humane and tractable, have, among them, one very barbarous cuſtom: When any of their people are infirm through age, or ſeized with diſtempers reckoned incurable, they make a ſmall hut for the patient, near ſome river, in which they leave him, with ſome proviſions; and ſeldom, or never, return to viſit him. On ſuch occaſions, they have no regard to father or mother; but ſay, they do them a good office in ſending them to a better world. Whereby it appears, that, even theſe rude ignorant people have a notion of a future ſtate.

We ſet out from Elimſky on the 12th. There is a narrow road cut for ſledges; and the trees on each ſide, meeting at the top, ſhade it by day; and in the night make it very dark, and almoſt diſmal.

The face of the country had now a different aſpect, from what I had ſeen for ſeveral months; ſometimes we ſaw a fine champaign country, exhibiting a beautiful and extenſive proſpect; at other times, the view was agreeably varied with woods, and riſing grounds. The north-ſide of the river is moſtly over-grown with woods. There are ſome openings along the banks; where we found villages, and abundance of cattle and proviſions.

We were entertained with a famous Buratſky ſhaman, who was alſo a lama, or prieſt, and was brought from a great diſtance. As theſe ſhamans make a great noiſe in this part of the world, and are believed, by the ignorant vulgar, to be inſpired, I ſhall give ſome account of the behaviour of this one, in particular, by which it will appear that the whole is an impoſition.

He was introduced to the ambaſſador by the commandant, accompanied by ſeveral chiefs of his own tribe, who treat him with great reſpect. He was a man of about 30 years of age, of a grave aſpect and deportment. At his introduction he had a cup of brandy

brandy preſented to him, which he drank, but refuſed any more.

After ſome converſation, he was deſired to exhibit ſome ſpecimen of his art; but he replied, he could do nothing in a Ruſſian houſe; becauſe there were ſome images of ſaints, which prevented his ſucceſs. The performance was therefore adjourned to a Buratſky tent in the ſuburbs. Accordingly, in the evening, we went to the place appointed, where we found the ſhaman, with ſeveral of his companions, round a little fire, ſmoaking tobacco; but no women among them. We placed ourſelves on one ſide of the tent, leaving the other for him and his countrymen. After ſitting about half an hour, the ſhaman placed himſelf croſs-legged upon the floor, cloſe by a few burning coals upon the hearth, with his face toward his companions; then he took two ſticks, about four feet long each, one in each hand, and began to ſing a diſmal tune, beating time with the ſticks: all his followers joined in the chorus. During this part of the performance, he turned and diſtorted his body into many different poſtures, till, at laſt, he wrought himſelf up to ſuch a degree of fury that he foamed at the mouth, and his eyes looked red and ſtaring. He now ſtarted up on his legs, and fell a dancing, like one diſtracted, till he trod out the fire with his bare feet. Theſe unnatural motions were, by the vulgar, attributed to the operations of a divinity; and, in truth, one would almoſt have imagined him poſſeſſed by ſome demon. After being quite ſpent with dancing, he retired to the door of the tent, and gave three dreadful ſhrieks, by which, his companions ſaid, he called the demon to direct him in anſwering ſuch queſtions as ſhould be propoſed. He then returned, and ſat down in great compoſure, telling he was ready to reſolve any queſtion that might be aſked. Several of our people put queſtions in abundance; all which he anſwered readily, but in

ſuch

ſuch ambiguous terms that nothing could be made of them. He now performed ſeveral legerdemain tricks; ſuch as ſtabbing himſelf with a knife, and bringing it up at his mouth, running himſelf through with a ſword, and many others too trifling to mention. In ſhort, nothing is more evident than that theſe ſhamans are a parcel of jugglers, who impoſe on the ignorant and credulous vulgar.

The 28th, about noon, we came to a river called Orongoy, which we croſſed on a tall camel; it being too deep for horſes. At this place we found a number of the Buratſky encamped, with their flocks grazing in the neighbourhood.

Our horſes having ſwam the river, we went into one of the Buratſky tents, till they were dried. The hoſpitable landlady immediately ſet her kettle on the fire, to make us ſome tea; the extraordinary cookery of which I cannot omit deſcribing. After placing a large iron-kettle over the fire, ſhe took care to wipe it very clean with a horſe's tail, that hung in a corner of the tent for that purpoſe; then the water was put into it, and, ſoon after, ſome coarſe bohea tea, which is got from China, and a little ſalt. When near boiling, ſhe took a large braſs ladle and toſſed the tea, till the liquor turned very brown. It was now taken off the fire, and after ſubſiding a little, was poured clear into another veſſel. The kettle being wiped clean with the horſe's tail, as before, was again ſet upon the fire. The miſtreſs now prepared a paſte, of meal and freſh butter, that hung in a ſkin near the horſe's tail, which was put into the tea-kettle and fried. Upon this paſte the tea was again poured; to which was added ſome good thick cream, taken out of a clean ſheep's ſkin, which hung upon a peg among the other things. The ladle was again employed, for the ſpace of ſix minutes, when the tea, being removed from the fire, was allowed to ſtand a while in order to cool. The landlady now took ſome wooden cups, which held about half a pint each, and ſerved her tea

to all the company. The principal advantage of this tea is, that it both ſatisfies hunger and quenches thirſt. I thought it not diſagreeable; but ſhould have liked it much better had it been prepared in a manner a little more cleanly. Our bountiful hoſteſs, however, gave us a hearty welcome; and, as theſe people know not the uſe of money, there was nothing to pay for our entertainment. We only made her a preſent of a little tobacco to ſmoke, of which theſe people are very fond. I have given this receipt, with a view that ſome European ladies may improve upon it.

The 29th of May, we mounted early, and, by means of our coſſacks, hunted and ranged the woods, as we went along, in the manner of this country, called oblave in the Ruſſian language. Their method is to form a ſemi-circle of horſemen, armed with bows and arrows, in order to incloſe the game. Within the ſemicircle a few young men are placed, who give notice when the game is ſprung; theſe only are permitted to purſue, the others being confined to keep their ranks. Our coſſacks, with their arrows, killed three deer, and ſeveral hares. And, if killing harmleſs animals can be called diverſion, this may properly be reckoned one of the fineſt. After this faſhion they hunt bears, wolves, foxes, and wild boars.

About noon we came to a village on the Selinga, where we halted a few hours, and then croſſed the river in boats; which was near a mile broad at this place. Our coſſacks, however, ſought no boats, except one to tranſport their arms, cloaths, and ſaddles; which being done, all of them mounted their horſes, and plunged into the river without the leaſt concern. As ſoon as the horſes were ſet a ſwimming, for eaſe to them the men diſmounted, and, laying hold of the mane with one hand, guided them gently by the bridle with the other. This is the common method in this country of tranſporting men and horſes; which I look upon to be both ſafe and eaſy,

eaſy, provided the horſe is managed with a gentle hand, without checking him with ſudden jerks of the bridle.

We halted a little, after croſſing the river, till the horſes were dried; after which we mounted, and, in the evening, arrived at the town of Selinginſky.

Here ends the tribe of the Buratſky, and the nation of the Mongalls begins.

The Mongalls are a numerous people, and occupy a large extent of country, from this place to the Kallgan, which ſignifies the Everlaſting Wall, or the great wall of China. From this wall they ſtretch themſelves northward as far as the river Amoor, and from the Amoor weſtward, to the Baycall ſea; where they border with the territories of the kontayſha, or prince of the Black Kalmucks. On the ſouth, they are bounded by a nation called Tonguts, among whom the delay-lama has his reſidence. One may eaſily imagine, from the vaſt track of land which the Mongalls occupy, that they muſt be very numerous; eſpecially, when it is conſidered, that they live in a healthy climate, and have been engaged in no wars, ſince they were conquered, partly by the Ruſſians on the weſt, and partly by the Chineſe on the eaſt; to whom all theſe people are now tributaries. In former times the Mongalls were troubleſome neighbours to the Chineſe, againſt whoſe incurſions the great wall was built.

Kamhi, the preſent emperor of China, was the firſt who ſubdued theſe hardy Tartars; which he effected more by kind uſage and humanity than by his ſword; for theſe people are great lovers of liberty. The ſame gentle treatment hath been obſerved by the Ruſſians, toward thoſe of them who are their ſubjects. And they themſelves confeſs, that, under the protection of theſe two mighty emperors, they enjoy more liberty, and live more at eaſe, than they formerly did under their own princes.

The

The preſent prince of Mongalia is called Tuſh-du-Chan, and reſides about ſix days journey, to the ſouth-eaſt, from Selinginſky. The place is called Urga, and is near to where the kutuchtu, or high prieſt, inhabits. When the Mongalls ſubmitted themſelves to the emperor of China, it was agreed, that the Tuſh-du-Chan ſhould ſtill maintain the name and authority of a prince over his people; but undertake no war, nor expedition, without conſent of the emperor; which has ſtrictly been obſerved ever ſince.

It is very remarkable, that, in all the vaſt dominions of Mongalia, there is not ſo much as a ſingle houſe to be ſeen. All the people, even the prince and high prieſt, live conſtantly in tents; and remove, with their cattle, from place to place, as conveniency requires.

Theſe people do not trouble themſelves with ploughing, or digging the ground in any faſhion; but are content with the produce of their flocks. Satisfied with neceſſaries, without aiming at ſuperfluities, they purſue the moſt ancient and ſimple manner of life; which, I muſt confeſs, I think very pleaſant in ſuch a mild and dry climate.

From the river Volga, to the wall of China, there are three great Tartar princes; the Ayuka-Chan, the Kontayſha, and the Tuſh-du-Chan. Theſe three mighty nations have almoſt the ſame features, religion, and language; and live in the ſame manner. It will eaſily be perceived, by caſting an eye on the maps, what an extent of territory theſe princes poſſeſs, whoſe ſubjects go by the general name of Kalmucks. Few languages can carry a traveller over a greater extent of country than that of the Kalmucks. With the Arabic, indeed, a perſon may travel, through many places of the eaſt, from Egypt to the court of the Great Mogul; but, with the Illyric, he can travel much further than with either of the former; viz. from the gulf of Venice to the outmoſt boundaries

of

of Kamtzatſky; for the Ruſſian is a dialect of the Illyric.

The greateſt part of Mongalia is one continued waſte; except the places along the Amoor, and toward the Ruſſian borders on the weſt. The ſoil alſo, to the ſouth, from Selinginſky, is exceedingly fine; and capable, by proper culture, of producing grain of ſeveral ſorts.

Our barques arrived at Selinginſky on the 4th of June. After we had taken out of them what neceſſaries we wanted, they were diſpatched with the reſt of the baggage, for the greater ſecurity, to his majeſty's ſtore-houſes at Strealka, about four miles up the river, where the caravan for China then lay.

In the mean time, the ambaſſador writ a letter to the allegada, or prime miniſter, at the imperial court of Pekin, to notify his arrival; and deſire his excellency would give orders for his reception on the borders. This letter was ſent to the prince of Mongalia, to be by him forwarded to court; for no ſtrangers are allowed to travel through his territories to China, without his permiſſion. The officer, who carried the letter to the prince, was treated with great civility; and his letter immediately ſent to court by an expreſs. A few days after, the prince ſent two gentlemen, one of whom was a lama, to congratulate the ambaſſador on his arrival in theſe parts. They were invited to dine with the ambaſſador, and behaved very decently.

The ſame officer, who carried the ambaſſador's letter to the prince of Mongalia at Urga, was ordered to preſent his compliments to the kutuchtu, or high prieſt, who is a near relation of the prince. He received the officer in a very friendly manner, deſired him to ſit down in his preſence; an honour granted to very few, except ambaſſadors, and pilgrims from remote countries; and, at his departure, gave him a preſent of ſome inconſiderable things; particularly, a few pieces of Chineſe ſilks.

I cannot leave this venerable perſonage, without taking ſome notice of him. I ſhall therefore relate a few things concerning him among thouſands more ridiculous, which the people of this country tell and believe.

This extraordinary man aſſumes to himſelf the character of omniſcience, which is the interpretation of the word kutuchtu; and the people are taught to believe that he really knows all things, paſt, preſent, and future. As his intelligence, by means of his lamas, is very extenſive, he is eaſily able to impoſe on the vulgar in this particular. They alſo believe that he is immortal; not that his body lives always; but that his ſoul, upon the decay of an old one, immediately tranſmigrates into ſome young human body; which, by certain marks, the lamas diſcover to be animated by the ſoul of the kutuchtu, and he is accordingly treated as high prieſt.

When the ſpirit of the kutuchtu has taken poſſeſſion of a new body, that is, in plain Engliſh, when he is dead, the lamas are immediately employed to diſcover in what part of the world this wonderful perſon is regenerated, or born again, as they expreſs it. They need, however, go to no great diſtance to find him; for, the affair being previouſly concerted among the chief lamas, they ſoon determine the choice of a ſucceſſor; who generally happens to be a young boy, that has been well inſtructed how to behave on that occaſion. When a ſucceſſor is pretended to be found, a company of lamas are ſent to examine the matter, who carry along with them many toys, ſuch as ſmall ſilver bells, and things of that nature, which belonged to the former kutuchtu, intermixed with others that did not. All theſe are laid before the child, who picks out ſuch things as belonged to his predeceſſor, and diſcovers the greateſt fondneſs for them; but rejects with diſguſt, whatever is not genuine. Beſide this trial, ſome queſtions are

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put to him, relative to wars, or remarkable events, in his former ſtate; all which are anſwered to the ſatisfaction of the conclave. Whereupon he is unanimouſly declared to be the ſelf-ſame kutuchtu, is conducted with great pomp and ceremony to Urga, and lodged in the tent of the high prieſt.

What they call the Urga is the court, or the place where the prince and high prieſt reſide; who are always encamped at no great diſtance from one another. They have ſeveral thouſand tents about them, which are removed from time to time. The Urga is much frequented by merchants, from China and Ruſſia, and other places; where all trade is carried on by barter, without money of any kind. The Chineſe bring hither ingots of gold, damaſks, and other ſilk and cotton ſtuffs, tea, and ſome porcelain; which are generally of an inferior quality, and proper for ſuch a market. The Ruſſian commodities are chiefly furs of all ſorts. Rhubarb is the principal article which is exchanged for theſe goods, great quantities whereof are produced in this country, without any culture. The Mongalls gather and dry it in autumn, and bring it to this market, where it is bought up, at an eaſy rate, both by the Ruſſian and Chineſe merchants.

The kutuchtu and his lamas are all clothed in yellow, and no layman is allowed to wear this colour, except the prince. This mark of diſtinction makes them known and reſpected every where. They alſo wear about their necks a ſtring of beads, which are uſed in ſaying their prayers. The Mongalls believe in, and worſhip, one Almighty Creator of all things. They hold that the kutuchtu is God's vicegerent on earth; and that there will be a ſtate of future rewards and puniſhments.

The anſwer to the letter, which the ambaſſador had written to Pekin, was not yet arrived. In the mean time we were obliged to remain at Selinginſky, where we entertained ourſelves in the beſt manner we could.

June the 12th, walking along the bank of the river, I was a little ſurpriſed at the figure and dreſs of a man ſtanding among a number of boys who were angling for ſmall fiſh. The perſon bought all the fiſh alive, and immediately let them go again into the river, which he did very gently one by one. The boys were very civil to him, though they looked upon him as diſtracted on account of his behaviour. During this ceremony he took little notice of me, though I ſpoke to him ſeveral times. I ſoon perceived, by his dreſs, and the ſtreak of ſaffron on his forehead, that he was one of the brachmans from India.

After ſetting all the fiſh a ſwimming, he ſeemed much pleaſed; and, having learned a little of the Ruſſian language, and a ſmattering of the Portugueſe, began to converſe with me. I carried him to my lodgings, and offered to entertain him with a dram; but he would taſte nothing: for he ſaid, it was againſt the rules of his religion to eat or drink with ſtrangers.

I aſked him the reaſon why he bought the fiſh to let them go again? He told me, that perhaps the ſouls of ſome of his deceaſed friends, or relations, had taken poſſeſſion of theſe fiſh; and, upon that ſuppoſition, it was his duty to relieve them: that, according to their law, no animal whatever ought to be killed or eaten; and they always lived on vegetables.

After this interview, we became ſo familiar that he came every day to viſit me. He was a chearful man, about ſeventy years of age. He had a buſh of hair growing on his forehead, very much matted, and, at leaſt, ſix feet in length: when it hung looſe, it trailed upon the ground behind him; but he commonly wore it wrapped about his head in form of a turban. The hair was not all his own, but collected as relicks of his friends, and others of his profeſſion, reputed ſaints; all which he had intermixed, and matted

matted with his natural hair. Perſons of this character are called Faquers, and eſteemed ſacred every where.

He told me he was a native of Indoſtan, and had often been at Madraſs, which he called Chinpatan, and ſaid it belonged to the Engliſh. This circumſtance, added to ſeveral others, made me believe he was no impoſtor, but an innocent kind of creature, as are moſt of that ſect. He came to this country, in company with ſome others of his countrymen, on a pilgrimage, in order to pay their devotions to the Kutuchtu and Delay-Lama. They had been twelve months on their journey, and had travelled all the way on foot, over many high mountains and waſte deſarts, where they were obliged to carry their proviſions, and even water, on their backs. I ſhewed him a map of Aſia, whereon he pointed out the courſe of his journey, but found many errors in the geography; and no wonder, ſince few Europeans would have had the reſolution to undertake ſuch a journey as this man had done.

The 14th, a chief, named Tayſha, of thoſe Mongalls who are ſubjects of his majeſty, came to pay his reſpects to the ambaſſador, who gave him a friendly reception, and kept him to dinner. He was a merry old man, near fourſcore, but ſo vigorous, that he could mount a horſe with as much agility as many young men. He was accompanied with five ſons, and many attendants, who treated him with equal reſpect as a king; and even his ſons would not ſit down in his preſence, till he deſired them. I confeſs it gave me great pleaſure to ſee the decency with which they behaved. One of our company, a pretty fat man, aſked the Tayſha what he ſhould do in order to be as lean as he was. The old man replied in theſe few words, 'Eat leſs, and work more:' a ſaying worthy of Hippocrates himſelf. In his youth he had been engaged in many battles with the Chineſe, whom he held in great contempt. As he was a keen

ſportſman, the ambaſſador made an appointment with him for a grand hunting match; after which he and his retinue returned to their tents.

The 24th, arrived an officer from the court of Pekin, ſent on purpoſe to diſcover the number and quality of the embaſſy. This gentleman, whoſe name was Tuliſhn, was a Mantſhu Tartar by birth, and a member of the tribunal for weſtern affairs, with which he was very well acquainted. Theſe officers are called Surgutſky by the Mongalls, and by the Europeans Mandarin, a Portugueſe word derived from *mando*. He had formerly been in this country, and had learned the Ruſſian language. He pretended to have been employed on ſome buſineſs with the Tuſh-du-Chan at Urga; and, hearing of the ambaſſador's arrival, had come to pay his reſpects to him. It was however well known, that he was ſent to enquire whether the ambaſſador came on a friendly errand. He was received very kindly; and, after he had ſtayed three days, and made his obſervations, returned very well ſatisfied. At his departure, he told the ambaſſador, that orders would ſoon be given for his reception on the frontiers; but theſe could not be iſſued till his arrival at court, becauſe on his report the whole affair depended. This wiſe and cautious nation, jealous of all the world, ſuffer none to enter their territories, but ſuch as bring friendly meſſages. By this circumſtance we were confined ſome time longer at Selinginſky.

July 5th, the Tayſha-Batyr arrived, in conſequence of his appointment with the ambaſſador, and brought along with him 300 men, well mounted, for the chace. This old gentleman had the appellation of Batyr; a title of great reſpect among the Mongalls. It ſignifies a hero; and is conferred only on thoſe who have ſignalized themſelves by their courage and conduct in the field of battle. Beſide theſe Mongalls, we carried with us 50 of our Coſſacks, and our tents, as we propoſed to be abroad ſome days.

Early

Early on the 6th, we took our way to the eaſtward, over high hills, and through tall woods, having almoſt no underwood to incommode the horſes, or interrupt our view; which made it very pleaſant. After riding a few miles, the Tayſha, being maſter of the chace, ordered his men to extend their lines. The Tayſha and we were in the center; and often ſaw the game paſs us, purſued by the horſemen at full ſpeed, without the leaſt noiſe, but the whiſtling of arrows. The horſes, being accuſtomed to this kind of ſport, follow the game as a greyhound does a hare; ſo that the riders lay the bridles on their necks, and attend to nothing but their bows and arrows. One may eaſily imagine the exquiſite entertainment, in ſeeing ſeveral of theſe horſemen in purſuit of an elk or ſtag through the valleys.

Tired with ſport, we left the hills in the afternoon, and came down into a fine valley, where we pitched our tents, near a pure brook. The Tayſha then ordered all the dead game to be brought before him, and ranged in proper order. We found, that this day we had killed no leſs than five large elks, four ſtags, a dozen roe-bucks, ſeveral wolves and foxes, beſide fawns and hares.

The Tayſha cauſed the game to be divided among the huntſmen; who began immediately to dreſs it, ſome of them by boiling, others by broiling, and eat it without either bread or ſalt. The tails of the ſtags, which, by theſe people, are reckoned very delicate, fell to the Tayſha's ſhare. He cut them into ſlices, and eat them raw. I eat a bit of one of them, and thought it very palatable. The taſte reſembled nothing ſo much as that of freſh caviare. After we had feaſted on variety of excellent veniſon, for we had no other proviſions, we went to reſt, well ſatisfied with the diverſion of the day.

During this ſhort excurſion, I could not enough admire the beauty of the country through which we paſſed. The gentle riſing of the hills, many of

which have their tops only covered with wood, and the fertility of the vales, contribute to form one of the moſt delightful landſkips the world can afford. To this may be added the temperature and dryneſs of the climate; in which reſpects this far exceeds any country with which I am acquainted. After Midſummer there is almoſt no rain till December, when the ſnow falls; and in ſuch moderate quantities, that it does not hinder the cattle from lying abroad all the winter.

In ſurveying theſe fertile plains and pleaſant woods, I have often entertained myſelf with painting, in my own imagination, the neat villages, country-ſeats, and farm-houſes, which, in proceſs of time, may be erected on the banks of the rivers, and brows of the hills. There is here waſte land enough to maintain, with eaſy labour, ſeveral European nations, who are, at preſent, confined to barren and ungrateful ſoils: and, with regard to the Mongalls, whoſe honeſty and ſimplicity of manners are not unamiable, I ſhould like them very well for neighbours.

From what I have read of North America, I am of opinion, that this country reſembles none ſo much as ſome of our colonies in that quarter of the world; particularly the inland parts of Penſylvania and Maryland. Both countries lie nearly in the ſame latitude: in the one we find great lakes and mighty rivers; in the other, the Baykall ſea, and rivers, which, for the length of their courſe and quantity of water, may be ranked with any in the weſtern world.

July 20th, another Mandarin arrived from Pekin, accompanied by an officer from Urga; who brought a letter to the ambaſſador from the Tuſh-du-chan, acquainting him, that he might ſoon expect a perſon, properly authoriſed, to conduct him to the imperial city.

Auguſt 9th, a courier arrived from Pekin, who told the ambaſſador, that he had paſſed our conductor on the road; and that we ſhould now prepare for

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our journey to the capital, as that gentleman would arrive in a few days. On the 24th, our conductor, called Lomy, at laſt arrived. He was, by birth, a Mantſhu Tartar, and a member of the court for the weſtern department. After remaining with us for ſome days, he returned to Yolla, a place upon the border, in order to procure horſes and camels for our journey.

September 8th, we ſent our baggage by water to Strealka, and next day we followed it. We lived in tents, while we ſtaid at this place, till horſes and camels were got ready.

After dining with the commiſſary of the caravan, at Strealka, on the 18th, we left that place in the evening, accompanied with the commiſſary and moſt of the officers at Selinginſky. After we had travelled about 20 Engliſh miles to the ſouthward, through fine plains covered with exceeding long graſs, we arrived at the end of the firſt ſtage, called Kolludtzy.

The 20th, about noon, we reached a place called Saratzyn, or the New Moon, ſituated on the bank of a rivulet of the ſame name. This rivulet is the boundary between the Ruſſian and Chineſe territories, and ſeparates two of the moſt mighty monarchies in the world. The diſtance between Selinginſky and this place is computed to be about 104 verſt, nearly 70 Engliſh miles.

The conductor was encamped on the eaſt-ſide of the rivulet, and we pitched our tents on the other. The ground, on both ſides, riſes a little, and the ſoil ſeems to be extreamly good. The graſs is rank and thick, and, as the ſeaſon is very dry, would, with little labour, make excellent hay. This graſs is often ſet on fire by the Mongalls, in the ſpring, during high winds. At ſuch times it burns moſt furiouſly, running like wild-fire, and ſpreading its flames to the diſtance of perhaps ten or twenty miles, till its progreſs is interrupted by ſome river or barren hill. The impetuoſity of theſe flames, their ſmoke and crackling noiſe, cannot eaſily be conceived by thoſe who have

have not ſeen them. When any perſon finds himſelf to the leeward of them, the only method, by which he can ſave himſelf from their fury, is to kindle immediately the graſs where he ſtands, and follow his own fire. For this purpoſe, every perſon is provided with flints, ſteel and tinder. The reaſon why the Mongalls ſet fire to the graſs is to procure early paſture for their cattle. The aſhes, left upon the ground, ſink into the earth at the melting of the ſnow, and prove an excellent manure; ſo that the graſs, in the ſpring, riſes on the lands, which have been prepared in this manner, as thick as a field of wheat. Caravans, travellers with merchandiſe, but eſpecially armies, never encamp upon this rank graſs. And there are ſeveral inſtances of conſiderable bodies of men being put in confuſion, and even defeated by the enemy's ſetting fire to the graſs.

The 21ſt, the conductor came to congratulate the ambaſſador on his arrival at the borders; and acquainted him, that, the horſes and camels being ready, he might proceed when he pleaſed. I cannot omit an inconſiderable circumſtance, that happened at this place, as it ſtrongly repreſents the caution and prudence of the Chineſe. Our conductor, having ſeen ſome women walking in the fields, aſked the ambaſſador who they were? and whither they were going? He was told, they belonged to the retinue, and were going along with it to China. He replied, they had women enough in Pekin already; and, as there never had been an European woman in China, he could not be anſwerable for introducing the firſt, without a ſpecial order from the Emperor. But, if his excellency would wait for an anſwer, he would diſpatch a courier to court for that purpoſe. The return of this meſſenger could not be ſooner than ſix weeks; it was therefore thought more expedient to ſend back the women to Selinginſky, with the waggons that brought our baggage to this place.

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The 22d, this day we commenced gueſts of the Emperor of China, who entertains all ambaſſadors, and bears their expences, from the day they enter his dominions, till the time they quit them again. Our retinue conſiſted of about one hundred perſons, who were allowed fifteen ſheep every day. The overplus of this large allowance was given to the Mongalls who drove the camels. Beſide mutton and beef, there is no other kind of proviſion to be found, till you come within the wall of China. The mutton is of a middle ſize; but I muſt confeſs, exceeding fine. The conductor was attended by an officer from the Tuſh-du-Chan, who procured from the Mongalls encamped neareſt our road, what ſheep we wanted. The camels were very tractable, and ſtooped to take on their loads. But the horſes were, at firſt, very unmanageable. Many of them had never before been employed for any uſe; and were ſaddled with great difficulty, but mounted with much more; for the very ſmell of our cloaths, which they perceived to be different from that of the Mongalls, their maſters, made them ſnort and ſpring with great fury. They were eaſily managed, notwithſtanding, when we got upon their backs.

Our road now lay through fine plains and vallies, covered with rank graſs; but not a ſingle tent was to be ſeen. I inquired why ſuch a fine ſoil was without inhabitants; and was told, that the Chineſe had forbid the Mongalls to encamp ſo near the Ruſſian borders, for fear of being allured to paſs over to their territories, as many had formerly done. Theſe fruitful vallies are ſurrounded with pleaſant hills, of eaſy aſcent, whoſe ſummits are covered with tufts of trees.

On theſe hills are a great number of animals called marmots, of a browniſh colour, having feet like a badger, and nearly of the ſame ſize. They make deep burrows on the declivities of the hills; and, it is ſaid, that, in winter, they continue in theſe holes, for a certain time, even without food. At this ſeaſon, however,

ever, they ſit or lye near their burrows, keeping a ſtrict watch; and at the approach of danger, rear themſelves upon their hind-feet, giving a loud whiſtle, like a man, to call in the ſtragglers; and then drop into their holes in a moment.

I ſhould not have mentioned an animal ſo well known as the marmot, had it not been on account of the rhubarb. Wherever you ſee ten or twenty plants growing, you are ſure of finding ſeveral burrows under the ſhades of their broad ſpreading leaves. Perhaps they may ſometimes eat the leaves and roots of this plant. However, it is probable, the manure they leave about the roots, contributes not a little to its increaſe; and their caſting up the earth makes it ſhoot out young buds, and multiply. This plant does not run, and ſpread itſelf, like docks, and others of the ſame ſpecies; but grows in tufts, at uncertain diſtances, as if the ſeeds had been dropped with deſign. It appears that the Mongalls never accounted it worth cultivating; but that the world is obliged to the marmots for the quantities ſcattered, at random, in many parts of this country. For whatever part of the ripe ſeed happens to be blown among the thick graſs, can very ſeldom reach the ground, but muſt there wither and die; whereas, ſhould it fall among the looſe earth, thrown up by the marmots, it immediately takes root, and produces a new plant.

On the banks of the Tola we found many Mongalls encamped, with numerous flocks of cattle; being the firſt inhabitants we had ſeen ſince our leaving the border. The Ruſſians, and the Mongalls who are ſubjects of Ruſſia, claim all the country weſtward from the Tola; which, they ſay, is the natural boundary between the two empires. This would indeed be a conſiderable addition to the dominions of Ruſſia. But as both theſe mighty monarchs are abundantly provided with a vaſt extent of territory, neither party think it worth while to diſpute about a few hundred miles of property, which, obtained, would, perhaps,

perhaps, not balance the coſt, or contribute but little to the advantage of either.

The appearance of the country was now greatly altered for the worſe. We ſaw no more pleaſant hills and woods; neither could I find one ſingle plant of rhubarb. The ſoil was dry and barren; and the graſs not to be compared to what we had already paſſed over.

The 4th, after every man had drunk his fill of the pure and wholeſome water of Tola, and filled his bottle with it, we departed with ſome regret, as we could hope for no more rivers, or brooks, till we came to the wall of China. We ſoon entered the deſert commonly named, by the Mongalls, the Hungry Deſert.

The 6th, early in the morning, we proceeded eaſtward, through the ſame ſort of flat country. The weather was very fine, and the roads excellent. In the evening we arrived at a pool, called Tylack, of brackiſh water, where we remained the following night. This day we ſaw ſeveral large flocks of antelopes, and ſome Mongalls in their tents; which was no diſagreeable object in this continued plain. We paſſed few of theſe tents without viſiting them, where we always found an hoſpitable reception, and were entertained with ſome zaturan, a kind of tea which I formerly deſcribed. And, if we happened to ſtay till our baggage was gone out of ſight, the landlord conducted us, by the ſhorteſt way, to the ſprings that terminated the next ſtage.

The 9th, we ſet out early, and travelled to a pool named Oko-toulgu. This day, a lama from the kutuchtu, going to Pekin, joined our company, who, by his habit and equipage, ſeemed to be a perſon of eminence. In marching along the tedious deſert, the converſation turned on a terrible earthquake which happened, during the month of July laſt, in China, between the long wall and Pekin; and had laid in ruins ſeveral villages, and walled towns, and

buried many people in their ruins. The lama inquired what was the opinion of the learned men in Europe concerning the cauſe of this phænomenon. We told him, it was commonly reckoned to be ſubterraneous fire; and then aſked, in our turn, to what cauſe ſuch extraordinary appearances were imputed by his countrymen? He replied, that ſome of their learned lamas had written that God, after he had formed the earth, placed it on a golden frog; and whenever this prodigious frog had occaſion to ſcratch its head, or ſtretch out its foot, that part of the earth, immediately above, was ſhaken. There was no reaſoning on a notion ſo fantaſtical; we therefore left the lama to pleaſe himſelf with his hypotheſis, and turned the diſcourſe to ſome other ſubject.

The 24th, having got freſh horſes and camels, we came, in the evening, to a pond of brackiſh water, called Korunteer, upon the extremity of a diſmal bank of ſand, running a-croſs our road.

The day following we entered on the ſand-bank, along a narrow and crooked paſſage, between two hillocks. Every one prayed for calm weather while we travelled over the ſand; which put me in mind of being at ſea. We continued our journey, through deep ſand, till about noon; when all our horſes, and camels, being tired, we halted in a hollow place; where we dug, and found very bad water. Along this bank there is not the leaſt track, or path of any kind; for the ſmalleſt blaſt of wind immediately effaces it, and renders all the ſurface ſmooth. We had gone but a few miles when moſt of our people were obliged to alight, and walk on foot, the horſes being quite tired with the deepneſs of the ſand; which made our progreſs extreamly ſlow. The weather, fortunately, was ſtill very calm. About noon we pitched our tents in a hollow place, encompaſſed with high hillocks of ſand. About midnight, the wind roſe to ſuch an height, that all our tents were overſet at once, and our beds filled with ſand.

As it was near morning, we thought it not worth while to pitch them again. We therefore prepared ourſelves to ſet out at the dawn, in hopes of getting over the ſand-bank before night; which, by riding and walking by turns, in order to haſten our progreſs, we happily effected.

The 28th, we proceeded along the plain to the ſprings called Chabertu. I cannot but take notice of the uncommon manner the people have of killing their ſheep. They make a ſlit with a knife between two ribs, through which they put their hand, and ſqueeze the heart till the creature expires; by this method all the blood remains in the carcaſs. When the ſheep is dead, and hungry people cannot wait till the fleſh is regularly dreſſed, they generally cut out the briſket and rump, wool and all, and broil them on the coals; then ſcrape off the ſinged wool, and eat them. This I have found, by experience, to be no diſagreeable morſel, even without any kind of ſauce.

The 22d of November, about noon, we could perceive the famous wall of China, running along the tops of the mountains, toward the north-eaſt. One of our people cried out Land, as if we had been all this while at ſea. It was now, as nearly as I can compute, about forty Engliſh miles from us, and appeared white at that diſtance.

The nearer we came we were the more ſurpriſed at the ſight of that ſo much celebrated wall of China, commonly called, for its length, the endleſs wall. The appearance of it, running from one high rock to another, with ſquare towers at certain intervals, even at this diſtance, is moſt magnificent.

We deſcended by a narrow path, about eight feet broad, between the mountains, till we came to a ſmall Chineſe monaſtery, ſituated on the declivity of a ſteep rock. Curioſity led us to viſit this ſolitary place. But, the road being impaſſable to horſes, we alighted and walked thither. On our arriving near the place, the monks came out to meet us, with the

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uſual friendly ſalutation of the country; which is performed by laying one of their hands upon the other, and then ſhaking them, and pronouncing theſe words *Cho-loy-cho*. The compliment being returned, they conducted us into the apartments of their little chapel, and treated us with a diſh of green tea; which was very agreeable. In the chapel was a ſort of altar piece, on which were placed ſeveral ſmall braſs images; and, in one of the corners, I obſerved a ſack filled with wheat. The habit of the monks, was a long gown with wide ſleeves. On their heads was a ſmall cap, and their long lank hair hung down over their ſhoulders. They had very few hairs in their beards. This being the firſt Chineſe houſe we met with, I have, on that account, been more particular in deſcribing it. Every thing now appeared to us as if we had arrived in another world. We felt, eſpecially, a ſenſible alteration in the weather; for, inſtead of the cold bleak wind in the deſert, we had here a warm and pleaſant air.

Our route now lay along the ſouth ſide of a rivulet, full of great ſtones, which had fallen from the rocks in rainy weather. In the cliffs of the rocks you ſee little ſcattered cottages, with ſpots of cultivated ground, much reſembling thoſe romantic figures of landſkips which are painted on the China-ware and other manufactures of this country. Theſe are accounted fanciful by moſt Europeans, but are really natural.

We arrived at length at the famous wall of China. We entered at a great gate, which is ſhut every night, and always guarded by a thouſand men, under the command of two officers of diſtinction, one a Chineſe, and the other a Mantzur Tartar; for, it is an eſtabliſhed cuſtom in China, and has prevailed ever ſince the conqueſt of the Tartars, that, in all places of public truſt, there muſt be a Chineſe and a Tartar inveſted with equal power. This rule is obſerved both in civil and military affairs.

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As ſoon as we had entered the gate, theſe two officers, and many ſubalterns, came to compliment the ambaſſador on his ſafe arrival; and aſked the favour of him to walk into the guard-room and drink a diſh of tea.

The ſame evening, the ambaſſador and the gentlemen of the retinue were invited to ſup at the commandant's houſe; and horſes were ſent to carry us thither. We alighted in the outer-court, where the commandant in perſon waited for us; and conducted us, through a neat inner-court, into a hall, in the middle of which ſtood a large braſs chafing-diſh, in ſhape of an urn, with a fire of charcoal in it. The floor was covered with mats, and the room quite ſet round with chairs, and little ſquare japanned tables. The ambaſſador ſat at a table by himſelf, and the reſt of the company at ſeparate tables, by two and two. We were firſt entertained with tea, and a dram of hot arrack; after which ſupper was brought, and placed on the tables, without either table-cloth, napkins, knives, or forks. Inſtead of forks, were laid down, to every perſon, a couple of ivory-ſticks, with which the Chineſe take up their meat. The diſhes were ſmall, and placed upon the table in the moſt regular manner; the vacancies being filled with ſaucers, containing pickles and bitter herbs. The entertainment conſiſted of pork, mutton, fowls, and two roaſted pigs. The carver ſits upon the floor, and executes the office with great dexterity. He cuts the fleſh into ſuch ſmall bits, as may eaſily be taken up by the gueſts, without further trouble. The meat being cut up, is given to the footmen, who ſupply the empty diſhes on the tables. The whole is ſerved in China-ware; and neither gold nor ſilver is to be ſeen. All the ſervants perform their duty with the utmoſt regularity, and without the leaſt noiſe. I muſt confeſs, I was never better pleaſed with any entertainment.

The victuals being removed, the deſert was placed on the tables in the ſame order; and conſiſted of a variety of fruits and confections. In the mean time a band of muſic was called in, which conſiſted of ten or twelve performers, on various, but chiefly wind-inſtruments, ſo different from thoſe of that claſs in Europe, that I ſhall not pretend to deſcribe them. The muſic was accompanied with dancing, which was very entertaining. The dancers were nearly as numerous as the muſicians. Their performances were only a kind of geſticulation, conſiſting of many ridiculous poſtures; for they ſeldom moved from the ſame place. The evening being pretty far ſpent, we took leave, and returned to our lodgings.

The 6th, a great fall of ſnow, and a cold froſty wind, obliged us to halt at this place.

Next day, the froſt and ſnow ſtill continued; notwithſtanding, we ſet out, and paſſed over a ſtone-bridge, near this place, paved, not with ſmall ſtones, but with large ſquare, free ſtones, neatly joined. After travelling eaſtward about thirty Engliſh miles, we reached a large and populous city called Siang-fu. We were met, without the gate, by ſome of the principal inhabitants, and conducted to our lodgings.

When we arrived, the governor was out a hunting with one of the Emperor's ſons. As ſoon as he returned in the evening, he waited on the ambaſſador, and complimented him in a very polite manner; excuſing himſelf for not waiting on him ſooner. At the ſame time, he gave his excellency a formal invitation to ſupper; for it is appointed, by the court, that foreign ambaſſadors ſhould be magnificently entertained in all the towns through which they paſs. But the ambaſſador, being ſomewhat indiſpoſed, deſired to be excuſed.

Our route, this day, was through a fine champaign country, well cultivated, but containing very few trees. We paſſed ſeveral ſmall towns, and many villages,

villages, well built, and incloſed with walls. The roads were well made, and in good order; running always in ſtraight lines, where the ground will allow. I had heard a great deal of the order and œconomy of theſe people; but found my information far ſhort of what I daily ſaw in all their works and actions. The ſtreets of every village run in ſtraight lines.

Upon the road we meet with many turrets, called poſt-houſes, erected at certain diſtances from one another, with a flag-ſtaff, on which is hoiſted the imperial pendant. Theſe places are guarded by a few ſoldiers, who run a-foot, from one poſt to another, with great ſpeed; carrying letters or diſpatches that concern the Emperor. The turrets are ſo contrived, as to be in ſight of one another; and, by ſignals, they can convey intelligence of any remarkable event. By this means the court is informed in the ſpeedieſt manner imaginable, of whatever diſturbance may happen in the moſt remote provinces of the empire. Theſe poſts are alſo very uſeful, by keeping the country free from highwaymen; for ſhould a perſon eſcape at one houſe, on a ſignal being made, he would certainly be ſtopped at the next. The diſtance of one poſt-houſe from another is uſually five Chineſe li, or miles; each li conſiſting of five hundred bow-lengths. I compute five of their miles to be about two and an half Engliſh.

The 8th, we halted at this place. As we could not be preſent at the entertainment to which we were invited, laſt night, by the governor, he had reſolved that the delicacies, prepared on that occaſion, ſhould not be loſt; and therefore ſent into our court twelve tables, whereon were placed, by a number of people, all the victuals that were dreſſed the preceding night, with the deſert, and ſeveral ſorts of tea. The whole was afterward brought into the hall; and there placed, in form, upon the tables. When this was done, an officer of diſtinction came to deſire the ambaſſador to taſte of his Imperial Majeſty's bounty.

We accordingly ſat down at the tables in great order. Every thing was very good, but moſtly cold; having been carried through the ſtreets to ſome diſtance. After we had removed from the table, the perſon, who had the direction of the entertainment, called our ſervants, and ordered them to ſit down at the tables, and eat. This produced a very diverting ſcene; but, had it not been complied with, the governor would have thought himſelf highly affronted.

In the evening, the Emperor's third ſon went through this city, on his way toward the capital. He was carried upon men's ſhoulders, in a palankin; a vehicle very eaſy for the traveller, and well known in European ſettlements in India. The Emperor's ſons have no other names than thoſe of firſt, ſecond, third, &c. This prince had only a ſmall retinue of a few horſemen.

Our new conductor, Tuliſhin, invited the ambaſſador and his retinue to paſs the evening at his lodgings. His excellency excuſed himſelf, as he had not been at the governor's. All the gentlemen, however, accepted the invitation. The entertainment was elegant, and ſomething like that I formerly deſcribed, accompanied with dancing and muſic, and quail-fighting. It is ſurpriſing to ſee how theſe little birds fly at one another, as ſoon as they are ſet upon the table; and fight, like game-cocks, to death. The Chineſe are very fond of this diverſion; and bet as high on their quails, as the Engliſh do on cocks. They are alſo great lovers of cock-fighting; but it is reckoned among the vulgar ſports. The quails are generally parted before they hurt one another too much; and reſerved, in cages, till another occaſion.

The 9th, having ſent off the baggage in the morning, the ambaſſador returned the governor's viſit. We only ſtaid to drink tea; after which we immediately mounted, and purſued our journey to a ſmall town called Juny; where we arrived in the evening. Near this place is a ſteep rock, ſtanding on a plain, inacceſſible

inacceſſible on all ſides, except to the weſt; where a narrow winding path is cut in the rock, which leads to a Pagan temple and nunnery, built upon the top of it.

The chain of mountains running to the north, which bound this plain to the weſt, are very high, rugged and barren. Their breadth, from the deſert to the plain habitable country of China, I compute not to exceed fifteen or twenty miles, and in many places it is much leſs. But their length, I am informed, is above one thouſand Engliſh miles. They encompaſs all, or the greateſt part of the empire of China, to the north and weſt. Theſe impregnable bulwarks, together with the almoſt impaſſable deſerts, have, in my opinion, ſo long preſerved this nation from being over-run by the weſtern heroes. One would imagine, that a country, ſo fortified by nature, had little need of ſuch a ſtrong wall for its defence; for, if all the paſſes of the mountains are as narrow and difficult as that where we entered, a ſmall number of men might defend it againſt a mighty army.

On the 14th, we halted at a ſmall town. But our baggage, and his majeſty's preſents, advanced a ſtage farther. Theſe, by order of the Mandarin, our conductor, were carried on mens ſhoulders, covered with pieces of yellow ſilk; as every thing is which hath any connexion with the court. Whatever is diſtinguiſhed by this badge is looked on as ſacred; and he who has the care of any thing belonging to the Emperor needs no other protection: ſuch is the reverence paid him all over the empire. The yellow colour is choſen by the Emperor, becauſe, among the Chineſe, it is the emblem of the ſun, to which he is compared.

The following day, our road, lying over ſome rocks, was very rugged. In ſome places it was cut, for a conſiderable length, above twenty feet deep, through the ſolid rock; which appears to have been a work of great labour and expence. But no people, I

ever ſaw, take ſuch pains to make their ſtreets, and high-ways, eaſy to travellers, as the Chineſe. In ſome places of the rocks were cut out images of Chineſe ſaints; but the workmanſhip very mean.

Near this place, we paſſed through ſix or eight ſtrong ſemicircular walls, within one another, which have the endleſs wall for their common diameter, and take in a great compaſs. In all theſe walls there are large well built gates, guarded by a conſtant watch, both in times of peace and war. At one of them, the ambaſſador was ſaluted with three great guns, from a tower over the gate-way. Theſe walls ſeem to be of the ſame materials and architecture with the long wall; having ſquare towers at the diſtance of a bow-ſhot from each other. While we ſtopped at one of the gates to refreſh ourſelves, I took the opportunity to walk into one of theſe towers, where I ſaw ſome hundreds of old iron cannon thrown together as uſeleſs. On examination, I found them to be compoſed of three or four pieces of hammered iron, joined, and faſtened together with hoops of the ſame metal. The Chineſe have, however, now learned to caſt as fine braſs cannon as are any where to be found. From this tower I was led, by a broad ſtone-ſtair, to the top of the wall, which is about twenty feet in breadth, and paved with large ſquare ſtones, cloſely joined, and cemented with ſtrong mortar. I walked along this flat, till I came to a rock, where I found a high ſtair of above a thouſand ſteps, the whole breadth of the wall, which led to a tower on the ſummit, from whence I could ſee a like ſtair, on the other ſide, forming a deſcent to a narrow paſſage between two rocks. I obſerved alſo, that the wall was neither ſo high nor broad where it was carried over another rock, to the ſouth-weſt, as at the place where I ſtood. But time not allowing me to go farther, I returned by the ſame way, to our company; and, after ſtaying a few hours, we proceeded, this afternoon,

afternoon, to the town of Zulinguang, where we lodged.

The next day, after travelling about two hours, we came to the laſt ſemicircular wall. Here ended all the hills and mountains. Our road now lay through a fine champaign country, interſperſed with many ſmall towns and villages. In the evening, we reached a large neat city called Zang-Ping-Jew. In the market place ſtood a triumphal arch, whereon were hung a number of ſtreamers, and ſilken pendants, of various colours. The ſtreets were clean, ſtraight, and broad; in ſome places covered with gravel, in others paved with flat ſquare ſtones.

As ſoon as we had reached our lodgings, the governor of the place came to ſalute the ambaſſador, and invited him to an entertainment prepared by order of his majeſty.

The invitation was accepted, and we immediately went to the governor's palace. The entertainment was very magnificent, ſomewhat of the ſame kind with that I formerly deſcribed, and accompanied with muſic and dancing. This place is ſituated in a fruitful plain, about thirty Engliſh miles northward of Pekin.

The 17th, after travelling about a dozen of miles, we came to a ſmall town called Shach. The weather being very fine and warm, the governor came to meet the ambaſſador, and deſired him to refreſh himſelf a little by drinking tea. Here we halted about an hour, and then proceeded ſix or eight miles farther, to a ſmall village, about four miles from the capital; where we lodged.

Next morning, two Mandarins came from court to congratulate the ambaſſador on his arrival, and brought ſome horſes, on which his retinue were to make their entry. The furniture of the horſes was very ſimple, and far inferior to the coſtly trappings of the Perſians.

My lodgings in this village, happened to be at a cook's houſe; which gave me an opportunity of obſerving the ingenuity of theſe people, even on trifling occaſions. My landlord being in his ſhop, I paid him a viſit; where I found ſix kettles, placed in a row on furnaces, having a ſeparate opening under each of them, for receiving the fewel, which conſiſted of a few ſmall ſticks and ſtraw. On his pulling a thong, he blew a pair of bellows, which made all his kettles boil in a very ſhort time. They are indeed very thin, and made of caſt iron, being extremely ſmooth both within and without. The ſcarcity of fewel, near ſuch a populous city, prompts people to contrive the eaſieſt methods of dreſſing their victuals and keeping themſelves warm during the winter, which is ſevere for two months.

About ten of the clock, we mounted, and proceeded toward the city, in the following order.

An officer with his ſword drawn; three ſoldiers; one kettle drummer; twenty four ſoldiers, three in a rank; the ſteward; twelve footmen; two pages; three interpreters; the ambaſſador, and a Mandarin of diſtinction; two ſecretaries; ſix gentlemen, two and two; followed by ſervants and attendants.

The whole retinue was dreſt in their beſt apparel. The ſoldiers in uniform, carrying their muſkets like horſemen ſtanding centry; drawn ſwords being refuſed by our conductor, the officer only had that privilege.

We travelled from the village, along a fine road, through a cloud of duſt and multitudes of ſpectators; and, in two hours, entered the city at the great north gate; which opened into a ſpacious ſtreet, perfectly ſtraight, as far as the eye-ſight could reach. We found it all ſprinkled with water, which was very refreſhing after the duſt we had paſſed through.

A guard of five hundred Chineſe horſemen was appointed to clear the way; notwithſtanding which, we

we found it very difficult to get through the crowd. One would have imagined all the people in Pekin were aſſembled to ſee us; though I was informed that only a ſmall part of the inhabitants of the city were preſent. I obſerved alſo great crowds of women unveiled; but they kept in the windows, doors, and in corners of the ſtreet. The ſoldiers did not behave with roughneſs to the people, as in ſome other places of the eaſt; but treated them with great mildneſs and humanity. Indeed the people of themſelves, made as much way as was poſſible for them, conſidering their numbers. After a march of two hours from the gate where we entered; we at laſt came to our lodgings, in that part of the city called the Tartar's town; which is near the center of Pekin, and not far from the Emperor's palace.

We lodged in what is called the Ruſſian-houſe. It was allotted by the preſent Emperor, for the accommodation of the caravans from Muſcovy; and is ſurrounded with a high wall of brick, which incloſes three courts. The firſt, from the ſtreet, is appointed for the guard of Chineſe ſoldiers. The ſecond is a ſpacious ſquare, on the ſides whereof are apartments for ſervants. The third is divided from the ſecond by a high brick wall, through which you enter by a great gate. Oppoſite to this gate is the great hall, which riſes a few ſteps above the level of the court. The floor is neatly paved with white and black marble; and, on the ſame floor, to the right and left of the hall, are two ſmall bed-chambers. This hall was occupied by the ambaſſador. In the ſame court are two large houſes, divided into apartments, in which the retinue was lodged. All theſe ſtructures are but of one ſtory, with large windows of lattice-work, on which is paſted white paper.

The ſame evening, the maſter of the ceremonies came to compliment the ambaſſador. He, in the Emperor's name, enquired into the chief ſubject of his

his commiſſion; and having received a ſatisfactory anſwer, retired.

Thus we happily arrived at the famous and long wiſhed for city of Pekin, the capital of this mighty empire, after a tedious journey of exactly ſixteen months. It is, indeed, very long; yet may be performed in much leſs time. I am of opinion that travellers might go from St. Peterſburgh to Pekin, and return, in the ſpace of ſix months; which, were it neceſſary, I think I could eaſily demonſtrate.

At ten of the clock at night, the officer on guard, in the outer-court, locked our gate, and ſealed it with the emperor's ſeal; that no perſon might go out, or come in, during the night. The ambaſſador, not approving of this proceeding, as ſoon as the gate was opened in the morning, ſent his ſecretary, and an interpreter, to the aleggada, or prime miniſter, to complain of his being confined. The aleggada ſaid he was altogether ignorant of what had happened; but expreſsly forbid any ſuch behaviour for the future. In Perſia, indeed, and ſome other nations of the eaſt, it is the cuſtom to reſtrain foreign miniſters from converſing with the inhabitants, till they have an audience of the prince.

The 19th, the prime miniſter, accompanied with the maſter of the ceremonies and five Jeſuits, came to compliment the ambaſſador. As ſoon as they entered the gate, two of their attendants walked before them at ſome diſtance, making a humming noiſe; the uſual ſign that ſome perſon of diſtinction is coming. Aloy deſired the ambaſſador would give him a copy of his credentials; which was not eaſily complied with, till theſe miniſters abſolutely inſiſted on it; alleging that the emperor never received any letters from his beſt friends, among whom he reckoned his Czariſh majeſty the chief, without knowing the contents. The Latin copy was at laſt produced, the original being in the Ruſſian language; and the maſ-

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ter of the ceremonies and the miſſionaries having tranſlated it into Chineſe, took their leave. But the aleggada remained for the ſpace of three hours, talking on different ſubjects. This miniſter, it ſeems, was a great ſportſman. He aſked to ſee the ambaſſador's dogs, which were a few grey-hounds, and ſome French buck-hounds. He was deſired to receive, in a preſent, any of them which pleaſed him beſt; he accepted only a couple of grey-hounds.

In the mean time, the emperor ſent an officer to enquire after the ambaſſador's health; who brought along with him a table, carried by four men, and covered with yellow ſilk, on which was placed variety of fruits and confections; and, in the middle, a large piece of excellent mutton. The officer acquainted the ambaſſador, that theſe proviſions were brought from the emperor's own table; and therefore hoped he would eat of them. This circumſtance was accounted a ſingular mark of the emperor's favour.

The day following, the ambaſſador had a viſit from the preſident of the council for weſtern affairs, called Aſſchinoma, accompanied by four miſſionaries, two of which were meſſieurs Peranim and Fridelii. The converſation turned chiefly on the ceremonial of the ambaſſador's introduction to the emperor, which was a matter not eaſily ſettled. The principal points, inſiſted on by the ambaſſador, were, that he might deliver his credentials into the emperor's own hands, and be excuſed from bowing thrice three times on entering his majeſty's preſence; to which cuſtom all muſt ſubmit who appear before the emperor. The preſident, on the contrary, aſſerted, that the conſtant practiſe in China, for many ages paſt, was directly contrary to theſe demands; that their emperors never received letters of credence with their own hands; that the cuſtom was for the ambaſſador to lay them on a table, at ſome diſtance from the throne, or the place where the emperor may happen to ſit; after

which

which they were delivered to the emperor by the officer appointed for that purpoſe.

At the ſame time, the preſident invited the ambaſſador to an entertainment, to be given at a palace in the city, where, he ſaid, the emperor would be preſent, and ſpeak with him. His excellency replied, he would accept of the invitation, provided he might, on that occaſion, deliver the Czar his maſter's letter. He was told this was neither a proper place nor time for that purpoſe; but that the emperor intended to give him a public audience very ſoon, and receive his credentials in form.

The ambaſſador was apprehenſive, that the emperor, having already ſeen a copy of his credentials, ſhould he alſo ſee himſelf at the entertainment, his public audience might thereby be retarded; and therefore he declined the invitation. It appeared, however, afterward, that this ſuſpicion was without foundation.

The 21ſt, the aleggada paid a ſecond viſit. His ſervants brought tea ready made, ſome jars of arrack, with fruits and confections. From this day little material happened, except daily meſſages from court relating to the ceremonial, till the 27th; when this affair was at laſt adjuſted on the following terms. "That the ambaſſador ſhould comply with the eſtabliſhed cuſtoms of the court of China; and, when the emperor ſent a miniſter to Ruſſia, he ſhould have inſtructions to conform himſelf, in every reſpect, to the ceremonies in uſe at that court." This affair gave the miniſtry at Pekin much trouble; and, I muſt confeſs, the miſſionaries took great pains to ſoften things on both ſides.

On the 28th, the day appointed for the ambaſſador's public audience of the emperor, horſes were brought to our lodgings for the ambaſſador and his retinue; the emperor being then at a country-houſe, called Tzanſhu-yang, about ſix miles weſtward from Pekin. We mounted at eight in the morning, and about

about ten arrived at court; where we alighted, at the gate, which was guarded by a ſtrong party of ſoldiers. The commanding officers conducted us into a large room, where we drank tea, and ſtaid about half an hour till the emperor was ready to receive us. We then entered a ſpacious court, encloſed with high brick walls, and regularly planted with ſeveral rows of foreſt-trees, about eight inches diameter, which I took to be limes. As we advanced, we found all the miniſters of ſtate, and officers belonging to the court, ſeated upon fur-cuſhions, croſs-legged, before the hall, in the open air; among theſe, places were appointed for the ambaſſador and his retinue; and in this ſituation we remained, in a cold froſty morning, till the emperor came into the hall. During this interval, there were only two or three ſervants in the hall, and not the leaſt noiſe was heard from any quarter. The edifice is quite open to the ſouth; and the roof ſupported by a row of handſome wooden pillars, octangular, and finely poliſhed; before which is hung a large canvaſs, as a ſhelter from the weather.

After we had waited about a quarter of an hour, the emperor entered the hall at a back-door, and ſeated himſelf upon the throne; upon which all the company ſtood. The maſter of the ceremonies now deſired the ambaſſador, who was at ſome diſtance from the reſt, to walk into the hall; and conducted him by one hand, while he held his credentials in the other. Having aſcended the ſteps, the letter was laid on a table placed for that purpoſe, as had been previouſly agreed; but the emperor beckoned to the ambaſſador, and directed him to approach; which he no ſooner perceived, than he took up the credentials, and, attended by the Aloy, walked up to the throne, and, kneeling, laid them before the emperor; who touched them with his hand, and enquired after his Czariſh majeſty's health. He then told the ambaſſador, that the love and friendſhip he entertained for his majeſty were ſuch, that he had

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even diſpenſed with an eſtabliſhed cuſtom of the empire in receiving his letter.

During this part of the ceremony, which was not long, the retinue continued ſtanding without the hall; and we imagined, the letter being delivered, all was over. But the maſter of the ceremonies brought back the ambaſſador; and then ordered all the company to kneel, and make obeiſance nine times to the emperor. At every third time we ſtood up, and kneeled again. Great pains were taken to avoid this piece of homage, but without ſucceſs. The maſter of the ceremonies ſtood by, and delivered his orders in the Tartar language, by pronouncing the words *morgu* and *boſs*; the firſt meaning to bow, and the other to ſtand; two words which I cannot ſoon forget.

This piece of formality being ended, the maſter of the ceremonies conducted the ambaſſador, and the ſix gentlemen of the retinue, with one interpreter, into the hall. Our clerks, inferior officers, and ſervants, remained ſtill without; together with many courtiers and officers of diſtinction. We were ſeated on our own cuſhions, in a row upon the floor, to the right of the throne, about ſix yards diſtance. And immediately behind us ſat three miſſionaries, dreſſed in Chineſe habits, who conſtantly attend the court. On this occaſion, they ſerved, by turns, as interpreters.

Soon after we were admitted, the emperor called the ambaſſador to him, and talked very familiarly on various ſubjects. Among other things, he told him, that, he was informed his Czariſh majeſty expoſed his perſon to many dangers, particularly by water, at which he was much ſurpriſed; but deſired he would take the advice of an old man, and not hazard his life, by committing himſelf to the rage of the mercileſs waves and winds, where no valour could avail. We were near enough to hear this piece of friendly and wholeſome advice.

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Habit of the Emperor of China in 1667.

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This converſation being finiſhed, the emperor gave the ambaſſador, with his own hand, a gold cup full of warm taraſſun; a ſweet fermented liquor, made of various ſorts of grain, as pure and ſtrong as Canary wine, of a diſagreeable ſmell, though not unpleaſant to the taſte. This cup was brought about to the gentlemen; and all of us drank the emperor's health; who obſerved that this liquor would warm us that cold morning. His majeſty alſo found many faults with our dreſs, as improper for a cold climate; and, I muſt confeſs, I thought him in the right.

On the left ſide of the throne ſat five princes, ſons to the emperor; together with all the miniſters and grandees of the court. The taraſſun, however, was handed about to none but ourſelves, and the Jeſuits behind us. Eight or ten of the emperor's grandſons now entered the hall. They were very handſome, and plainly dreſſed; having nothing to diſtinguiſh them but the dragon with five claws, woven into their outer garments, and a yellow tunic of ſattin, bearing the ſame device, with little caps on their heads faced with ſable. After them came the muſicians carrying their inſtruments. By this time the hall was pretty full; and, what is ſurpriſing, there was not the leaſt noiſe, hurry, or confuſion. Every one perfectly knows his own buſineſs; and the thick paper ſoles of the Chineſe boots prevent any noiſe from their walking on the floor. By theſe means every thing goes on with great regularity; but at the ſame time with wonderful quickneſs. In ſhort, the characteriſtic of the court of Pekin is order and decency, rather than grandeur and magnificence.

The emperor ſat croſs-legged on his throne. He was dreſſed in a ſhort looſe coat of ſable, having the fur outward, lined with lamb-ſkin; under which he wore a long tunic of yellow ſilk, interwoven with figures of golden dragons with five claws; which device no perſon is allowed to bear except the imperial family. On his head was a little round cap, faced

with black fox-ſkin; on the top of which I obſerved a large beautiful pearl in the ſhape of a pear, which, together with a taſſel of red ſilk tied below the pearl, was all the ornament I ſaw about this mighty monarch. The throne alſo was very ſimple, being made of wood; but of neat workmanſhip. It is raiſed five ſteps from the floor, is open toward the company; but has a large japanned ſcreen on each ſide to defend it from the wind.

The maſter of the ceremonies, and a few officers of the houſhold, were dreſſed in the robes of ſtate, of gold and ſilver ſtuffs, with monſtrous dragons on their backs and breaſts. Moſt of the miniſters of ſtate were dreſſed very plain, having nothing like ornaments about them; a few only had large rubies, ſapphires, and emeralds. As for diamonds, the Chineſe, it ſeems, do not much eſteem them; for few diamonds are found in China, and theſe very rudely cut and ſhaped; and ſo, indeed, are all their coloured ſtones.

It was now about noon; at which time our entertainment began to be ſerved up. There were firſt brought neat little tables, covered with variety of fruits and confections, and placed before all the company. It ſeems to be the faſhion in this country to bring the deſert firſt; at leaſt that was the caſe at all the entertaiments where I was preſent. In this, as in many other things, the behaviour of the Chineſe is quite contrary to that of the Europeans. Soon after the fruits, the victuals were ſerved in the ſame manner, and placed on ſmall tables before the gueſts. They conſiſted of fowls, mutton, and pork, all very good of their kinds; and the whole was either boiled or ſtewed with pickles, but nothing roaſted. The emperor ſent ſeveral diſhes from his own table to the ambaſſador, particularly ſome boiled pheaſants, which were very agreeable.

The muſic played all the time of dinner. The chief inſtruments were flutes, harps, and lutes, all tuned

tuned to the Chineſe taſte. There was alſo ſome vocal muſic; an old Tartar, in particular, ſung a warlike ſong, to which he beat time, by ſtriking, with two ivory rods, upon a chime of little bells that hung before him. A young Tartar ſung a call to war, dancing at the ſame time, and keeping time by drawing the head of an arrow acroſs his ſhield. Then entered two little girls, who danced and ſung while the inſtruments played. After them came tumblers, who performed various feats of activity in the court before the hall. Theſe were ſucceeded by wreſtlers, fencers, and other performers of the ſame ſpecies. The emperor ſent frequently to the ambaſſador; to aſk how he liked the muſic, dancing, and other entertainments. He alſo enquired about ſeveral princes and ſtates of Europe, with whoſe power, by ſea and land, he was not unacquainted. But above all, he wondered how the kingdom of Sweden could hold out ſo long againſt ſo great a power as that of Ruſſia. After this converſation, the emperor informed the ambaſſador that he would ſoon ſend for him again; but, as the night was cold, he would detain him no longer at preſent, and immediately ſtept from his throne, and returned to his private apartments by the ſame paſſage he left them. We alſo mounted, and repaired to our lodgings in the city, ſo well ſatisfied with the gracious and friendly reception of the emperor, that all our former hardſhips were almoſt forgot.

The 29th, the Mandarin Tuliſhin came to our lodgings, with two clerks, and took a liſt of the preſents ſent by the Czar to the emperor. Theſe conſiſted of various rich furs, clocks, repeating watches ſet in diamonds, mirrors; and the battle of Poltawa, nicely turned in ivory, done by his Czariſh majeſty's own hands, and ſet in a curious frame. The ambaſſador, at the ſame time, delivered to the Mandarin, as a preſent from himſelf to the emperor, ſeveral toys

of value, a fine managed horſe, ſome grey-hounds and large buckhounds.

Every thing was entered in a book, very exactly, even the names and qualities of each particular dog; there was alſo tied about the neck of each dog, a yellow ſilk cord, drawn through a hole in a little bit of wood, which hung from the dog's neck, as a mark of his belonging to the court. The Chineſe, in general, are very fond of little harlequin dogs that play monkey tricks. A ſervant of ours had one of that kind, which he ſold for an hundred ounces of ſilver.

The ſame day, all the fruits and confections of the entertainment given at the audience, which remained, were ſent to the ambaſſador's lodgings. They were carried in great ſtate through the ſtreets, covered with yellow ſilk; and an officer of the court walked before the proceſſion.

Next day, the emperor ſent to our lodgings ſeveral large diſhes of maſſive gold, containing a kind of delicate fiſh called Mu, already dreſſed; but in ſuch a manner that I did know to what to compare it. Alſo ſome bowls filled with excellent vermicelli; and a ſort of paſtry-puffs, baked over the ſteam of boiling water, exceeding, in whiteneſs, any thing of that kind I ever ſaw. All theſe things were ſent from his majeſty's own table; an honour which he grants but ſeldom. It ſeems he was reſolved we ſhould have proviſions in abundance; for beſide all theſe, we received our daily allowance, in which we were by no means ſtinted.

After dinner, the maſter of the ceremonies, accompanied with the captain of the eunuchs, and three Jeſuits, came to viſit the ambaſſador. This eunuch was a great favourite of the emperor, on account of the knowlege he had acquired in mathematics and mechanics. He made the ambaſſador a preſent of a ſmall enamelled gold watch, and a wind-

gun,

gun, both of his own making. The emperor himſelf is a great lover of the arts, ſo far, that, whoever diſtinguiſhes himſelf in any uſeful branch of them, is ſure to meet with proper encouragement. The eunuch alſo made a preſent to the ambaſſador of a ſteel to ſtrike fire, and then deſired to ſee the preſents; which was granted. At taking leave, Aloy told the ambaſſador, that the emperor intended to give him a Chineſe dreſs, which was more convenient and warmer than the European.

December the firſt, Merin-Sanguin, a general officer, and brother to the firſt miniſter of ſtate, came to viſit the ambaſſador. Notwithſtanding the high rank of this military gentleman, he had no ſword about him; for, at Pekin, no perſon, not even officers and ſoldiers, except when on duty, wears a ſword, or any other weapon in the city.

The day following, the ambaſſador had a ſecond audience of the emperor, at the ſame palace. On this occaſion the Czar's preſents were carried to court, by a number of people ſent for that purpoſe. The emperor viewed them all at a diſtance; after which they were delivered to an officer appointed by his majeſty to receive them. This audience was held in a private hall within the inner court, where only the officers of the houſhold, and the gentlemen of the retinue, were preſent. We were entertained in the ſame manner as before. The emperor converſed very familiarly with the ambaſſador, on various ſubjects; and talked of peace and war in particular, in the ſtile of a philoſopher. In the evening, we returned to the city, in a cold north wind, which blew the duſt about in clouds. Scarcely had we arrived, when the fruits and confections, according to cuſtom, were ſent to our lodgings.

This evening, one of the emperor's grandſons came to viſit the ambaſſador. He was a genteel youth, about fourteen years of age, and had not above half a dozen of attendants.

The 5th, the ambaſſador had a third audience of the emperor, in the palace at Pekin. As ſome affairs relating to the two empires were to be diſcuſſed, the ſecretary only, M. de Lange, accompanied the ambaſſador. After he was introduced, the emperor told him, he had given orders to the tribunal for weſtern affairs to hear the ſubject of his commiſſion; and then retired to his own apartments, leaving his miniſters to tranſact the buſineſs; which was ſoon finiſhed on this occaſion; and the ambaſſador returned to his lodgings.

The 7th, we dined at the aleggada's, where we were magnificently entertained. There was no other company but ourſelves, and we ſtaid the whole day. This was the moſt elegant and compleat entertainment of any I ſaw in China.

About ten o'clock in the morning, chairs were ſent for the ambaſſador and gentlemen of the retinue, and horſes for the ſervants, though the prime miniſter's houſe was very near our lodgings. The chairs were carried through two courts, and ſet down at the entry into a hall, where the aleggada waited to receive the ambaſſador. After entering the hall, we were ſeated on neat cane chairs, with japanned frames, inlaid with mother of pearl. The apartment itſelf was very ſimple, open to the ſouth, and the roof ſupported, on that ſide, by a row of well turned wooden pillars. It had no ceiling; but the rafters appeared finely poliſhed, and perfectly clean. The floor was paved with a chequer-work of white and black marble; and in the middle of it ſtood a large braſs chafing-diſh, in ſhape of an urn, full of charcoal. At the entry were placed two large China ciſterns, filled with pure water, in which played ſome ſcores of ſmall fiſh, catching at crumbs of bread thrown into the water. Theſe fiſh are about the ſize of a minnow, but of a different ſhape, and beautifully varied with red, white, and yellow ſpots; and therefore called the gold and ſilver fiſh. I had about 20

of

of them ſtanding in a window at my lodgings: in a morning, after a froſty night, I found all the water frozen, moſt of the fiſh ſtiff, and ſeemingly dead; but, on putting them into cold freſh water, they all recovered, except two or three. After this entertainment the aleggada carried us firſt to ſee his dogs, of which he had great variety. I formerly obſerved that this gentleman was a great ſportſman. He took greater pleaſure in talking of hounds than politics; though, at the ſame time, he had the character of a very able miniſter, and an honeſt man.

We were now conducted through all the different apartments of his houſe, excepting only thoſe of the ladies, to which none have acceſs but himſelf, and the eunuchs who attend them. We ſaw a noble collection of many curioſities, both natural and artificial; particularly a large quantity of old porcelain or China-ware, made in China and Japan; and, at preſent, to be found only in the cabinets of the curious. They conſiſted chiefly of a great number of jars of different ſizes. He took much pleaſure in telling when and where they were manufactured; and, as far as I can remember, many of them were above 2000 years old. He added, that, both in China and Japan, they had loſt the art of making porcelain in that perfection they did in former times; and the fault, in his opinion, lay in the preparation of the materials. Theſe curioſities were piled up on ſhelves to the very roof of the houſe, and in ſuch order and ſymmetry as had a pretty effect.

From the houſe we went into a little garden, encloſed with a high brick wall. In the middle of it ſtood a ſmall baſon, full of water, ſurrounded with ſeveral old crooked trees and ſhrubs; among which I ſaw that which produces the famous tea. The climate about Pekin being too cold for this ſhrub, there are only a few buſhes of it to be found in the gardens of the curious. I ſhall not at preſent enlarge on this uſeful plant, which appeared like a currant-buſh, as

an opportunity will occur of giving a fuller account of it before I leave this place. There was a walk round the garden, which, together with that in the middle, was covered with ſmall gravel. At each end of the middle-walk was a piece of artificial rock-work, with water running under it, through holes ſo natural, they looked as if made by the current of the ſtream. The rocks were about ſeven feet high, and ſhaded with ſome old bended trees. This garden, and many other things in China, diſplay the taſte of the inhabitants for imitating nature.

From the garden we were called to dinner, where we found a plentiful and elegant entertainment, ſet out in the fineſt order, far exceeding any thing of that kind we had ſeen before. We had no muſic nor dancing, and the whole was conducted with ſurpriſing decency and regularity. The entertainment laſted about two hours, after which we returned to our lodgings.

This day, our gates were opened to people of all characters, and merchants and others allowed to go in and out at pleaſure. Though all communication was not prohibited before this time; it was, however, difficult, and not to be obtained without the permiſſion of the proper officer.

The 8th, we dined at the ſouth convent, where the Italian miſſionaries generally reſide. Here all the Jeſuits in the place, to the number of ten or twelve, were aſſembled. We met with a friendly reception, and a moſt ſplendid entertainment.

After dinner, we were conducted to the emperor's ſtables, where the elephants are kept. The keeper aſked the ambaſſador to walk into his apartments, till they were equipped; then we went into the court, and ſaw theſe huge animals richly capariſoned in gold and ſilver ſtuffs. Each had a rider on his back, who held in their hands ſmall battle-axes, with a ſharp pike at one end, to drive and guide them. We ſtood about an hour admiring theſe ſagacious animals:

ſome

ſome of them were very large, who, paſſing before us at equal diſtances, returned again behind the ſtables; and ſo on round and round, till there ſeemed to be no end of the proceſſion. The plot, however, was at laſt diſcovered, by the features and dreſs of the riders; and the chief keeper told us there were only ſixty of them. The climate about Pekin is too cold for them to breed; and all theſe were brought from warmer countries. The emperor keeps them only for ſhew, and makes no uſe of them, at leaſt in theſe northern parts. Some of them were brought near to the place where we ſat, and made obeiſance to us, by kneeling and making a dreadful noiſe; others ſucked up water from veſſels, and ſpouted it through their trunks among the mob, or wherever the rider directed. The ſagacity of theſe animals is moſt ſurpriſing, and approaches ſo near to reaſon, that, in this reſpect, they ſurpaſs all the brute creation. After this ſhew, we took leave of the Jeſuits, who had accompanied us hither, and returned to our lodgings.

Next day, all the gentlemen dined at the palace of the emperor's ninth ſon, in conſequence of an invitation from his chief eunuch, who is a great friend to the Ruſſia-houſe. As the invitation was not from the prince, the ambaſſador would not accept of it. Our entertainment was very magnificent, and accompanied with muſic, dancing, and a kind of comedy, which laſted moſt part of the day. The comedians were of both ſexes; if the women's parts were not performed by boys dreſſed like actreſſes. As the play was in the Chineſe language, I could underſtand nothing of it, except from the action of the performers. It ſeemed to be a parcel of detached diſſimilar interludes, without any principal end, or unity of deſign. I ſhall, therefore, only mention one ſcene, which appeared to me the moſt extraordinary. There entered on the ſtage ſeven warriors, all in armour, with different weapons in their hands, and terrible

vizards on their faces. After they had taken a few turns about the ſtage, and ſurveyed each other's armour, they, at laſt, fell a quarrelling; and, in the encounter, one of the heroes was ſlain. Then an angel deſcended from the clouds, in a flaſh of lightning, with a monſtrous ſword in his hand, and ſoon parted the combatants, by driving them all off the ſtage; which done, he aſcended in the ſame manner he came down, in a cloud of fire and ſmoke. This ſcene was ſucceeded by ſeveral comical farces, which to me ſeemed very diverting, though in a language I did not underſtand. The laſt character that appeared on the ſtage was a European Gentleman, compleatly dreſſed, having all his cloaths bedaubed with gold and ſilver lace. He pulled off his hat, and made a profound reverence to all that paſſed him. I ſhall leave it to any one to imagine, what an aukward figure a Chineſe muſt make in this ridiculous habit. This ſcene was interrupted, and the performers diſmiſſed by the maſter of the feaſt, from a ſuſpicion that his gueſts might take offence. The play being finiſhed, we were entertained with jugglers, who exhibited a variety of legerdemain tricks with great dexterity.

The banquet was prolonged the whole day, excepting the time ſpent in theſe interludes. No ſooner was one courſe carried off, than another was inſtantly placed upon the tables; and the whole concluded with deſſerts of fruits and ſweetmeats. One would ſcarcely have imagined, that luxury had made ſuch progreſs among the ſober and induſtrious Chineſe. It muſt, indeed, be obſerved, that there is almoſt no drinking at their entertainments, as they uſe no liquor on theſe occaſions, but tea, and, now and then, a dram of hot arrack. The Chineſe handle the two ivory or wooden pins, which they uſe inſtead of forks, with ſuch dexterity, that they can even take up needles with them. In place of napkins

kins they ſometimes employ a few ſquare pieces of paper.

The day following, the ambaſſador had a fourth audience of the emperor, at the palace in the city. This interview was alſo private, and the ambaſſador was attended only by his ſecretary. The emperor repeated the aſſurances of his friendſhip for his Czariſh majeſty, talked ſtrongly on the vanity and uncertainty of all human affairs; adding, that he was now an old man, and, by the courſe of nature, could not live long, and deſired to die in peace with God and all mankind. At taking leave, each of them was preſented with a compleat Chineſe ſuit of cloaths, made of ſtrong ſilk, interwoven with dragons claws, and lined with ſable.

The 12th, we dined at the French or weſtern convent, where we again found all the miſſionaries. The chapel, and other edifices, are handſome; but not ſo grand as the Italian convent. Father Paranim is preſident of this convent: he is a man of parts and addreſs, and in great favour with the emperor. I was informed this entertainment was given at the expence of the court, and had ſome reaſon to believe it was ſo, as it far exceeded what might reaſonably be expected from the Jeſuits. The emperor's band of muſic played all the time of dinner; after which we had jugglers and tumblers of great activity.

Among the many feats and tricks performed by theſe people, I ſhall only mention two or three, which ſeemed moſt uncommon. The roof of the room where we ſat, was ſupported by wooden pillars. The juggler took a gimlet, with which he bored one of the pillars, and aſked, whether we choſe red or white wine? the queſtion being anſwered, he pulled out the gimlet, and put a quill in the hole, through which ran, as from a caſk, the wine demanded. After the ſame manner he extracted ſeveral ſorts of liquors, all which I had the curioſity to taſte, and found them good of their kinds. Another of theſe

expert

expert youths took three long ſharp-pointed knives, and, throwing them up by turns, kept one always in each hand, and the third in the air. This he continued to perform for a conſiderable time, catching conſtantly the falling knife by the handle, without ever allowing it to touch the floor. The knives were exceeding ſharp, ſo that, had he miſſed laying hold of the handles, he muſt infallibly have loſt ſome of his fingers. The ſame perſon took a wooden ball, ſomewhat leſs than thoſe commonly uſed in bowling-greens, with a hole through the middle of it, and a rod, two feet long, about the ſize of a walking-ſtaff, pointed at the extremity, to fit the hole in the ball. He then toſſed the ball above a yard high, and caught it again upon the point of the rod, not in the hole of the ball, but wherever it happened to meet the point: and, in this manner, he continued to throw up and catch the ball for a conſiderable time. He now placed the ball upon the point of the rod, taking no notice of the hole, and twirled it round like a top, ſo quickly, that the motion could not be obſerved. This ſeemed extreamly dexterous; for, all the while, he played with the ball in appearance, and, when the motion began to ſlacken, gave it a freſh twirl with his hand, as if the rod and ball had been faſtened to each other. There were placed erect, upon the pavement of the room, two bambos, which are a kind of cane. The length of them was about twenty-five feet; at the lower end I reckon them to be near five inches diameter, and, at the top, about the breadth of a crown piece. They were ſtraight, light, and ſmooth; and each ſupported by two men. Two boys then climbed up the poles without the leaſt aſſiſtance; and, having reached the top, ſtood upright, ſometimes on one foot and ſometimes on the other, and then upon their heads. This being done, they laid one hand on the top of the pole, and ſtretched out their bodies almoſt at right angles to it. In this poſture they continued for a conſi-



R.t Pranker Sculpt.

A Chinese Magician

BRITISH
5 FE66
MUSEUM



R.t Pranker sculpt.

Chinese Conjurers who sell Winds to Mariners

BRITISH
5 FE66
MUSEUM

conſiderable time, and even ſhifted hands. I obſerved that much depended on the men who held the poles; one of the two at each pole having it fixed to his girdle; and they kept a ſteady eye on the motions of the boys. There were about twenty or thirty of theſe performers, who all belong to the emperor, and never diſplay their art without his permiſſion. I am fully perſuaded, that in tricks and feats of dexterity, few nations can equal, and none excel, the Chineſe.

On the evening of the 14th, an officer came from court, deſiring the ambaſſador to wait on the emperor at his palace of Tzangſuang; and bring his muſicians along with him. Theſe conſiſted of performers on violins, trumpets, and kettle-drums.

Next day, we arrived at the palace, about ten of the clock; and had immediate admittance to the emperor's private apartments, few being preſent but the officers of the houſhold and father Paranim. After a ſhort conference the muſic was ordered to play. There were in the room ten or twelve of the emperor's grandſons, who ſeemed much entertained with the inſtruments. I aſked an elderly gentleman, who ſtood by me, how he liked the muſic? he ſaid it was very good, but their own was better. No ladies were to be ſeen; though, I believe, ſeveral of them were behind a ſcreen at the other end of the room.

The muſic being over, the emperor ordered one of the princes to conduct the ambaſſador into the gardens belonging to the palace; into which we entered, along a draw-bridge, over a canal of pure water. They abounded with ſhaded-walks, arbours, and fiſh-ponds, in the Chineſe taſte. The young princes entertained themſelves by ſhooting with bows and arrows. Some of them diſplayed great dexterity, being accuſtomed from their infancy to this exerciſe, which is accounted genteel and healthy; as the drawing of the bow extends and ſtrengthens the muſcles both of the breaſts and arms. One of the princes ſhewed us a bow and arrows, uſed by the

emperor

emperor when young; by which it appeared that he had been a perſon of extraordinary bodily ſtrength. After we had ſurveyed the gardens in every quarter, we took leave of the princes, and returned to the city.

This day arrived in Pekin ſignior Mezzobarba, ambaſſador from his holineſs the pope to the emperor. This gentlemen was a cardinal, and patriarch of Alexandria. His retinue was compoſed of eccleſiaſtics of different orders, and a few ſervants, who were lodged in the Italian convent. They came from Europe to Macao in a Portugueſe ſhip; from thence to Canton; and then, by land, to this place. The deſign of this embaſſy was to enquire into the diſputes and miſunderſtanding, that had lately ariſen in this country, betwixt the Jeſuits and the Dominicans, relating to certain rites annually performed by the Chineſe Chriſtians, at the tombs of their deceaſed parents or other relations. The emperor himſelf tried to make the parties compromiſe matters; but finding his endeavours ineffectual, he left them to agree or diſpute according to their pleaſure. At any rate, it muſt be acknowledged an inſtance of uncommon condeſcenſion, for an heathen emperor to intereſt himſelf ſo much in the peace of a Chriſtian church.

The 17th, I ſent to inform the captain of the Chineſe guard, that I intended to take a turn through the city; who immediately gave orders for a ſoldier to attend me. When we paſſed through the gate, the clerk marked our names in his book, and daſhed them out at our return. I went into ſeveral ſhops, where were ſold different kinds of merchandiſe; particularly thoſe of the goldſmiths, whoſe buſineſs it is to exchange gold for ſilver, or ſilver for gold. In theſe ſhops are found vaſt quantities of thoſe valuable metals, caſt into bars of different ſizes, and piled up one upon another; which are ſold only by weight, as there is no current coin in this country, except one ſmall round piece of braſs, with a ſquare hole in the middle, through which may be run a ſtring, for the

convenience of carrying them to market. This coin, called Joſs by the Chineſe, is about the value of one tenth of a penny ſterling. With one of them a man can buy a diſh of hot tea, a pipe of tobacco, or a dram of brandy, in the ſtreets; and a beggar may dine for three of them. There are, indeed, few beggars to be ſeen in the city; but, notwithſtanding the labour and induſtry of the inhabitants, they are ſo numerous, that it is hardly poſſible to prevent many from being reduced to the utmoſt neceſſity. There are cooks ſhops, where dogs and cats, and ſuch other creatures, are dreſſed for the entertainment of theſe people. Theſe coins have Kamhi, the name of the emperor, on the one ſide; and the words Tum Pao, or the univerſal prince, on the other.

In moſt of the ſhops I found both men and women unveiled. They were extreamly complaiſant, and gave me a diſh of tea in every ſhop. Theſe people expoſe their gold and ſilver, and other goods of value, with as much freedom and ſecurity, as the merchants do in London or Amſterdam.

The winter here laſts only two months; but is very ſharp and piercing while the wind is northerly. If the wind, indeed, is ſoutherly, the air is mild and pleaſant, and the ſky clear. The Chineſe have a method of keeping themſelves warm during the cold, by ſtoves made in the walls of their houſes.

The 22d, father Keaggler came to viſit us. This gentleman had been long in China, and was well acquainted with the language, cuſtoms, and manners of the country. In talking of the extent of Pekin, he ſaid, that Nankin is at leaſt three times as large. At this rate, Nankin muſt be one of the largeſt cities in the world. He added, that it was ſomewhat diminiſhed, ſince the court had left that place to reſide at Pekin. Nankin is a place of the moſt extenſive commerce, and contains the greateſt manufactories, of all ſorts of ſilk and cotton ſtuffs, of any city in the country; beſide thoſe of China-ware. It is watered

tered by a fine navigable river, on which are employed an incredible number of boats, in carrying merchandiſe and paſſengers.

The emperor ſent father Fridelli, accompanied by ſeveral Mandarins, with a preſent to his Czariſh majeſty, of ſix large boxes of tiles, made of China-ware, fit for ſuch ſtoves as are uſed in Ruſſia for warming rooms. They were very pretty, blue and white; and, with due care, may laſt for ages.

January 1ſt, 1721, the emperor's general of the artillery, together with father Fridelli, and a gentleman called Stadlin, an old German, and a watch-maker, dined at the ambaſſador's. He was, by birth, a Tartar; and, by his converſation, it appeared he was by no means ignorant of his profeſſion, particularly with reſpect to the various compoſitions of gun-powder uſed in artificial fire-works. I aſked him, how long the Chineſe had known the uſe of gun-powder? He replied, above two thouſand years, in fire-works, according to their records; but that its application to the purpoſes of war, was only a late introduction. As the veracity and candour of this gentleman were well known, there was no room to queſtion the truth of what he advanced on this ſubject.

The converſation then turned on printing. He ſaid, he could not then aſcertain, preciſely, the antiquity of this invention; but, was abſolutely certain, it was much more antient than that of gun-powder. It is to be obſerved, that the Chineſe print with ſtamps, in the manner that cards are made in Europe. Indeed, the connection between ſtamping and printing is ſo cloſe and obvious, that it is ſurpriſing the ingenious Greeks and Romans, ſo famous for their medals, never diſcovered the art of printing.

On this occaſion, father Fridelli told me, that ſeveral of the miſſionaries, who had the good fortune to be in favour with the emperor, had often ſolicited that prince to become Chriſtian, and al-

low himſelf to be baptiſed; but he always excuſed himſelf, by ſaying, he worſhipped the ſame God with the Chriſtians; and that ſuch a change of religion might occaſion ſome diſturbance in the empire, which by all means he would endeavour to prevent. However this be, it is certain, that, on Chriſtmas-day, he ſent one of his chief eunuchs to the Italian convent, with orders, that prayers ſhould be offered for him; which was accordingly done, and the eunuch remained in church all the time of divine ſervice.

Next day, the ambaſſador had another private audience of the emperor, at the palace of Tzan-ſhu-yang. The weather being very cold, the hall was warmed with ſeveral large chafing-diſhes, filled with charcoal. We ſtaid above two hours; during which time his majeſty talked very familiarly on various ſubjects, particularly on hiſtory; wherein he diſcovered himſelf well acquainted with that of the holy ſcriptures, as well as of his own country. He ſaid, that the chronology of the Chineſe was far more antient than that of the holy ſcriptures; but obſerved, that it ended back in fabulous accounts, concerning which nothing certain could be determined. As to Noah's flood, he affirmed, that, at or near the ſame time, there was a great deluge in China, which deſtroyed all the inhabitants of the plains; but that ſuch as eſcaped to the mountains were ſaved.

He then diſcourſed of the invention of the loadſtone, which, he ſaid, was known in China above two thouſand years ago; for, it appeared from their records, that a certain ambaſſador, from ſome diſtant iſland, to the court of China, miſſing his courſe in a ſtorm, was caſt on the Chineſe coaſt in the utmoſt diſtreſs. The then emperor, whoſe name I have forgot, after entertaining him hoſpitably, ſent him back to his own country: and, to prevent the like misfortunes, in his voyage homeward, gave him a compaſs to direct his courſe.

The

The emperor alſo confirmed moſt of the particulars, mentioned above, concerning printing and gunpowder. It is from the holy ſcriptures, moſt part of which have been tranſlated by the miſſionaries, that the learned men, in China, have acquired any knowlege of the weſtern antient hiſtory. And their own records, they ſay, contain accounts of tranſactions of much greater antiquity. At taking leave, the emperor told the ambaſſador that he liked his converſation. He deſired to be excuſed for ſending for him in ſuch cold weather, and ſmiling, ſaid, he knew the Ruſſians were not afraid of cold.

I cannot omit taking notice of the good nature and affability of this antient monarch, on all occaſions. Though he was now near the ſeventieth year of his age, and ſixtieth of his reign, he ſtill retained a ſound judgment, and ſenſes entire; and, to me, ſeemed more ſprightly than many of the princes his ſons.

The 4th, I rode from our lodgings through the city, and went out at the north gate, at which we entered on our arrival at Pekin. I proceeded eaſtward to the end of the north wall, and then along the eaſt wall to the ſouth gate, at which I entered, and returned to my lodgings. This tour took me up about two hours and a half, at a pretty round trot; and, at the ſame rate, I reckon I could have rode quite round the city in leſs than five hours: whence a judgment may be formed of the circumference of the walls. The ſuburbs are very extenſive, eſpecially to the eaſt and ſouth, and, being interſperſed with many burying-places, all incloſed with brick-walls, and planted with cypreſs and other ever-greens, contribute much to beautify the neighbourhood of this great city. The Chineſe are extreamly attentive to the fencing and ornamenting theſe groves, or burying places; a natural conſequence of their uncommon reſpect for their parents and relations while living,

ing, and of their extraordinary veneration for them when dead. Annually, on certain days, they reſort to theſe groves, carrying proviſions along with them, and celebrate a kind of feaſt, in commemoration of their deceaſed relations.

I ſhall give an example of the filial duty of the Chineſe, in a ſtory I have often heard affirmed for true. A youth, finding his parents reduced to extream poverty, and knowing of no means for their relief, went and ſold himſelf as a ſlave; and, having received the price from his maſter, immediately brought it to his aged parents. When this was ſpent, the boy had no other reſource than to run away from his maſter and ſell himſelf again to another; and this he practiſed for ſeveral times, with the ſame view, although he knew the ſeverity of the law in ſuch caſes.

The 6th, while walking through the ſtreet, I obſerved an old beggar picking vermin from his tattered cloaths, and putting them into his mouth; a practice, which, it ſeems, is very common among this claſs of people. When a Chineſe and Tartar are angry at one another, the Tartar, in reproach, calls the Chineſe louſe-eater; and the latter, in return, calls the other fiſh-ſkin coat: becauſe the Mantzur Tartars, who live near the river Amoor, ſubſiſt by fiſhing, and, in ſummer, wear coats made of ſkins of fiſh. But this habit is uſed only in ſummer; for, in winter, they wear furs.

The 7th, the emperor ſent us a preſent of various ſorts of fine fruits, particularly ſome excellent oranges. On this occaſion, father Fridelli told me, that the tree was ſtill ſtanding at Canton, from which the ſeed was taken that the miſſionaries firſt ſent to Portugal, where it has proſpered ſo wonderfully; and, from the place whence it was brought, bears the name of the China-orange. I doubt not, that, with due care, ſome others of the rare fruits and plants in this country, even tea itſelf, might be propagated in Europe, or in ſome of the American colonies. I cannot tell

whether the coffee-tree is to be found in China; but am certain, that none of its ſeeds are prepared and drunk there, as among the Perſians, Turks, and Europeans.

Secretary Lange and I rode through the ſtreets to the eaſtern convent, to viſit our friend Fridelli. As we paſſed, we obſerved a juggler diverting a croud. On our coming near, he played ſeveral tricks with great dexterity. He took an handful of ſmall pence, formerly mentioned, with holes in the middle of them, and laid them on a table: he then thruſt them into his noſtril, one by one, with his finger; and this he continued to perform till the whole was exhauſted. After this, he ſuſpended an iron chain, of round links, about four feet long. He then took a mouſe out of a box, and made it dance upon the table, quite looſe. Then the mouſe, at his order, went in at one link of the chain, and out at another, till it aſcended to the top; from whence it came down again, the contrary way, without miſſing ſo much as one ſingle ring.

The 13th, the maſter of the ceremonies came to invite the ambaſſador to court on the 15th, the firſt day of the new moon; and, according to the Chineſe computation, the firſt day of the new year. This is one of their higheſt feſtivals; and what added to the ſolemnity of the preſent one, was its being the beginning of a new ſeculum, or ſpace of ſixty years, obſerved by the Chineſe: beſide, the emperor had reigned all the laſt ſeculum, and was now going to enter on the ſecond. On this occaſion were to be aſſembled ſeveral Tartar princes; particularly, the Kutuchtu and the Tuſh-du Chan, together with many perſons of diſtinction from Korea, and all the dominions of China. This feaſt begins on the firſt day, and continues during the increaſe of the moon.

The 18th, ſome of the retinue, accompanied with a Chineſe friend, went to a great market, held in the ſuburbs, about a mile without the city to the ſouth-weſt. Here we found a number of toys, and things

of value, both new and ſecond-hand, expoſed to ſale in the open ſtreet.

Near this place ſtood a magnificent temple, the doors of which being open, we walked into it; and ſaw, ſtanding at the ſouth-end, a monſtrous image, about 25 feet high, carved and gilt, having twelve arms and hands, a frightful viſage, and great goggling eyes. By the touch, it ſeemed to be made of a kind of plaſter. This image is called Fo, which ſignifies God in the Chineſe language. Whilſt we walked about in the temple, many people entered, who kneeled and bowed ſeveral times to the image; after which they retired, without taking notice of us, or of any body elſe. In all the leſſer temples, I had formerly ſeen, I found a great number of images of inferior deities, or reputed ſaints; but this was occupied by Fo only, without any rival.

During the feſtival there are many ſtage-plays performed in all the public ſtreets. You alſo find often high croſſes erected, on which are hoiſted a number of pendants and ſtreamers of party-coloured ſilks, that make a pretty appearance. At this ſeaſon all the ſhops are ſhut; almoſt no buſineſs is done, and the people go about, dreſſed in their beſt cloaths, as on holidays in Europe.

The 20th, the ambaſſador and all the gentlemen of the retinue were invited to dine, at a public houſe in the city, by a young Chineſe gentleman: and all of us accepted the invitation, except the ambaſſador. Our friend was ſo polite as to ſend chairs for his gueſts, about ten of the clock; and, at eleven, we reached the houſe, which was the largeſt of that ſort I ever ſaw, and could eaſily contain ſix or eight hundred people. The roof was ſupported by two rows of wooden pillars. This tavern conſiſted only of one apartment, great part of which was filled with long tables, having benches on each ſide, for the accommodation of the company. During the time of dinner, we were entertained with muſic; and, after it, by a company of players, maintained by the

houſe, who daily act plays on a ſtage erected at one ſide of the room. None but people of faſhion come to this place.

When a perſon intends to treat his friends at one of theſe houſes, he ſends previous notice of his deſign, with a note of the company, and the ſum to be laid out on each of them; agreeably to theſe orders, things are executed with the greateſt punctuality. The expence on each of our company could not be leſs than three or four ounces of ſilver, as we ſtaid the whole day, and had a ſplendid entertainment, conſiſting of many courſes and deſſerts, prepared and ſerved in the beſt faſhion of the country. At ſeveral tables the people were employed in gaming; ſome playing at cards, others at dice and drafts. I ſaw no money among them; though I was informed ſome of the Chineſe play very high. In the evening, we took leave of our hoſpitable friend, and returned to our lodgings.

The 22d, I went along with our new Chineſe friend, named Siaſiey, to ſee a manufactory of China-ware, ſtanding on the bank of the river Yu, about twelve Engliſh miles eaſtward of the city. After arriving at the place, we paſſed through ſeveral ſheds and houſes, where I ſaw a number of people at work. The ovens, in particular, ſeemed very curious; but my view was ſo curſory and ſuperficial, that I could form no judgment of the materials, or manner of making theſe cleanly and beautiful veſſels, which ſtill remain unrivalled by the ſimilar productions of any other nation. I enquired into the truth of the opinion which the Europeans entertain, "that the clay muſt lie a century to digeſt, before it was fit for uſe;" and was told, by a maſter workman, that a few months preparation was ſufficient. So far as I could obſerve, they made no ſecret, at this place, of what they were employed about. I was, however, told, to the ſouth, the Chineſe are more cautious, and carefully conceal their art from ſtrangers. One thing I firmly believe, that, although the Europeans underſtood the art of

making porcelain, the Chineſe would underſell them at every market in the world. This valuable manufacture is carried on in moſt of the towns in China; and, as it is ſold but a little above the rate of common earthen-ware in Europe, the materials of which it is compoſed can neither be rare nor coſtly. Beſide china, they alſo make a kind of delft, or earthen-ware, for the uſe of the lower claſs of people.

Next day, I happened to meet two gentlemen from the peninſula of Korea. Their phyſiognomies were nearly the ſame with thoſe of the Chineſe; but their dreſs different. What ſurpriſed me moſt was, that they were as ignorant of the Chineſe language as I was, and delivered themſelves by an interpreter. When they have any thing material to communicate, they put it in writing, which is eaſily underſtood by the Chineſe. They write in the ſame manner as the Chineſe, from the top of the page, in ſtraight lines, to the bottom, and with a pencil, like thoſe commonly uſed by the painters.

Korea is a fine country, ſubject to China, ſituated betwixt the long wall and the river Amoor; and runs out into a point toward the iſland of Japan, and the Eaſtern Ocean. The country is very plentiful, and abounds with corn and cattle.

The 24th, the maſter of the ceremonies came to invite the ambaſſador to the feſtival of the new year, which is always when the moon is at the full, to be held, at the imperial palace of Tzang-ſhu-yang, on the 29th. In the mean time, the cold continued very piercing; ſo that I ſaw horſes, with loaded carriages, croſs the ditches, without the walls of the city, upon the ice.

The 29th, chairs were ſent from court to carry the ambaſſador, and the gentlemen of the retinue: we arrived there in the evening, and lodged in a houſe near the palace. Near our lodgings was a pretty garden, with a canal, on which was a ſmall pleaſure-boat. In the middle of the canal was raiſed an artificial mount, planted with ſome barren trees, in imi-

tation of nature. We aſcended, by a winding path, to the top of the mount, from whence we had a fine view of all the country around.

The 30th, being the firſt day of the feſtival, we went to court. We were met at the gate by the maſter of the ceremonies, who conducted us to the bottom of the ſtairs of the great hall, where we took our places, in the open court-yard, among a numerous aſſembly of grandees, whom we found ſitting croſs-legged on their cuſhions. After waiting about a quarter of an hour, his majeſty appeared, and ſeated himſelf upon the throne; upon which all the company ſtood. The Chineſe made their bows, as is uſual on ſuch occaſions; but we were permitted to make our compliments in our own faſhion.

We were immediately brought into the hall; and the ambaſſador was conducted to the throne, in order to congratulate his imperial majeſty on the anniverſary of the new year. Our ſtation, on this occaſion, as at the firſt audience, was to the right of the throne. All the princes, the emperor's ſons and grandſons, together with the Tuſh-du-chan, and ſome other perſons of high diſtinction, were placed to the left, oppoſite to us. As the cuſtoms of the Chineſe are, in many inſtances, quite contrary to thoſe of the Europeans; ſo, I have been informed, that, among them, the left hand is the place of greateſt honour. After we had drunk a diſh of tea, the emperor beckoned to the ambaſſador to come to him again, and enquired into the cuſtoms and ceremonies, at the courts of Europe, on feſtivals of this nature; adding, at the ſame time, "he had been informed, that, after drinking the king's health, on ſuch occaſions, the Europeans broke the glaſſes. He approved, he ſaid, of the drinking-part; but did not comprehend the meaning of breaking the glaſſes:" and laughed heartily at the joke.

The great hall was, by this time, almoſt full of company; and a number of people of diſtinction

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ſtill remained in the area, who could not find room in the hall.

The entertainment now began to be ſerved up. The victuals were carried about in great order, and placed before the company on large tables. All the diſhes were cold, except thoſe before his majeſty; who ſupplied us plentifully with hot proviſions, from the throne.

Dinner being ended, the ſports were begun by a company of wreſtlers, compoſed of Chineſe and Tartars. Many of them were almoſt naked, having no cloaths but tight canvaſs drawers. They performed their parts in the area before the hall. When any of them was ſeverely bruiſed by his antagoniſt, or much hurt by a fall, which frequently happened, the emperor ſent him a cordial, and ordered him to be properly taken care of. Sometimes alſo, when he perceived the combatants too eager and warm, a ſign was given to part them. Theſe inſtances of humanity were very amiable in the old monarch, and rendered the ſight of ſuch ſhocking ſpectacles more tolerable; for many of theſe wreſtlers received ſuch blows and falls, as were ſufficient to have knocked the breath out of their bodies. To the wreſtling ſucceeded many other games and mock-fights; in which the performers, armed, ſome with lances, others with battle-axes, quarter-ſtaffs, flails, or cudgels, acted with great dexterity.

Then appeared two troops of Tartars, clothed in coats of tyger-ſkins, armed with bows and arrows, and mounted on hobby-horſes. At firſt, they behaved as enemies; but, after ſome ſkirmiſhes with their arrows, the parties were reconciled, and began a dance to a diſmal tune of vocal and inſtrumental muſic. The dance was interrupted by a perſon in a frightful maſk, of a tall ſtature, dreſſed and mounted like the Tartars, who, they ſaid, repreſented the devil. After making ſeveral unſucceſsful attacks on the united body of the Tartars, this formidable hero

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ſtill remained in the area, who could not find room in the hall.

The entertainment now began to be ſerved up. The victuals were carried about in great order, and placed before the company on large tables. All the diſhes were cold, except thoſe before his majeſty; who ſupplied us plentifully with hot proviſions, from the throne.

Dinner being ended, the ſports were begun by a company of wreſtlers, compoſed of Chineſe and Tartars. Many of them were almoſt naked, having no cloaths but tight canvaſs drawers. They performed their parts in the area before the hall. When any of them was ſeverely bruiſed by his antagoniſt, or much hurt by a fall, which frequently happened, the emperor ſent him a cordial, and ordered him to be properly taken care of. Sometimes alſo, when he perceived the combatants too eager and warm, a ſign was given to part them. Theſe inſtances of humanity were very amiable in the old monarch, and rendered the ſight of ſuch ſhocking ſpectacles more tolerable; for many of theſe wreſtlers received ſuch blows and falls, as were ſufficient to have knocked the breath out of their bodies. To the wreſtling ſucceeded many other games and mock-fights; in which the performers, armed, ſome with lances, others with battle-axes, quarter-ſtaffs, flails, or cudgels, acted with great dexterity.

Then appeared two troops of Tartars, clothed in coats of tyger-ſkins, armed with bows and arrows, and mounted on hobby-horſes. At firſt, they behaved as enemies; but, after ſome ſkirmiſhes with their arrows, the parties were reconciled, and began a dance to a diſmal tune of vocal and inſtrumental muſic. The dance was interrupted by a perſon in a frightful maſk, of a tall ſtature, dreſſed and mounted like the Tartars, who, they ſaid, repreſented the devil. After making ſeveral unſucceſsful attacks on the united body of the Tartars, this formidable hero

was at length killed by an arrow, and carried off in triumph.

While the Tartars performed in the court, one of the emperor's ſons, a prince of about twenty years of age, danced alone in the hall, and attracted the eyes of the whole company. His motions were, at firſt, very ſlow, ſo that he ſeemed ſcarcely to move at all; but, afterward, became more briſk and lively. The emperor was chearful, and ſeemed well pleaſed with the different performers; but particularly with an old Tartar, who played on a chime of little bells, with two ſhort ivory rods. The inſtruments of muſic were very various, and all tuned to the Chineſe taſte. The emperor told the ambaſſador, that he knew well their muſic would not pleaſe an European ear; but that every nation liked their own beſt.

Next day, the rejoicings were renewed. We did not, however, go to court before the evening; becauſe the fire-works would not begin before the ſun was ſet. About five of the clock a ſignal was given, for beginning to play off the fire-works, by a rocket let fly from the gallery where the emperor ſat; and, in the ſpace of a few minutes, many thouſand lanthorns were lighted. Theſe lanthorns were made of paper of different colours, red, blue, green, and yellow, and hung on poſts about ſix feet high, ſcattered over all the garden; which exhibited a very pleaſant proſpect to the eye.

Another ſignal was then given, for playing off the rockets. They ſprung upward to a prodigious height, and fell down in figures of ſtars, diſplaying a great variety of beautiful colours. The rockets were accompanied with what I ſhall call crackers, for want of a more proper name. Their exploſion reſembled the reports of many great guns, fired at certain intervals, and exhibited a view of many charming colours, and forms of fire. Theſe, with a few fire-works of different kinds, intermixed, continued for the ſpace of three hours.

Oppo-

Oppoſite to the gallery where the emperor ſat, was ſuſpended a large round veſſel, about twenty feet in diameter, between two poſts about thirty feet high. A rocket ſent from the gallery lighted a match, hanging from the veſſel, which immediately cauſed the bottom of it to drop down with a loud noiſe. Then fell out a lattice, or grate-work, all on fire, and hung between the veſſel and the ground, burning furiouſly, in various colours. This continued for ten minutes, and really exhibited a moſt curious ſight. It ſeems, this lattice-work was compoſed of materials that immediately kindled, on being expoſed to the air; for no perſon was ſeen near the machine.

The grate-work being extinguiſhed, there appeared a lighted match, hanging from the middle of the veſſel, and burning up to it. As ſoon as the fire reached the veſſel, thirty fair paper lanthorns of various colours, dropped from it; and hung, in a ſtraight line, below one another, between it and the ground; which immediately catched fire of themſelves, and formed a beautiful and well-proportioned column of parti-coloured light. After this, fell out about ten or twelve pillars of the ſame form, but of a leſſer ſize; theſe alſo took fire as ſoon as they dropped. This ſcene continued till the number of one thouſand lanthorns fell from the veſſel, which diminiſhed every time, till the laſt were very ſmall. I muſt confeſs this preſented a delightful object to the ſpectators.

I could not help being ſurpriſed at the ingenuity of the artiſt, in crouding ſuch a number of lanthorns into ſo ſmall and ſimple a machine as this ſeemed to be; and, at the ſame time, with ſo much order, that all of them dropped and kindled of themſelves, with equal regularity, as if he had let them fall from his hand: for not even one of them was extinguiſhed by accident, or in the leaſt entangled by another. This concluded the firſt day's entertainment.

The 31ſt, in the evening, we returned to court; where was opened a new ſcene of fire-works, which continued, with great variety, till ten o'clock at night.

The

The 1ſt of February, we went again to court; where the fire-works were reſumed in many different, well-executed, deſigns. What pleaſed me moſt was a ſmall mount, raiſed in the middle of the garden, from which ſprung a ſtream of white and blue fire, in imitation of water. The top of the mount contained a cavity, in ſhape of a large urn, from which the fire roſe to a prodigious height.

Oppoſite to the gallery, where the emperor ſat, were erected three large frames, about thirty feet high each. On one was a monſtrous figure of a dragon; on the ſecond, a man on horſeback; and the third repreſented an elephant, with a human figure on his back. All theſe were compoſed of a deep blue fire; and were interwoven with vines and grapes, hanging about on all ſides, of white, red, and blue fire.

Beſide theſe, there were exhibited, on this occaſion, many other ingenious deſigns of fire-works; which far ſurpaſſed any thing of the kind I ever ſaw, though I have been preſent at performances of this nature, exhibited at St. Peterſburgh, by the beſt artiſts in Europe. Beſide the art diſplayed in the contrivance and figure, theſe works furniſhed, in particular, a wonderful variety of moſt beautiful colours, far exceeding my ability to deſcribe. I muſt confeſs, they greatly out-did my expectations, and even common fame, which ſeldom leſſens things of this nature.

The following day, the emperor gave the ambaſſador a private audience, and enquired how he liked the diverſions and fire-works. On this occaſion, the emperor repeated what has been already obſerved concerning the antiquity of illuminations compoſed of gun-powder; and added, that, although fire-works had been known in China for more than two thouſand years, he himſelf had made many improvements upon them, and brought them to their preſent perfection.

The 3d, we returned to the city, in a cold froſty day, and the wind at north-weſt. We found the rejoicings ſtill going on at Pekin; for ſtages were erected,

erected, and plays repreſented, in all the principal ſtreets through which we paſſed.

The affairs relating to the embaſſy being nearly finiſhed, we began now to prepare for our journey to the weſtward; which was to take place as ſoon as the extremity of the cold was abated.

On the 10th, the emperor ſent three officers with preſents to his Czariſh majeſty; the chief of which were, tapeſtry for two rooms, neatly wrought on a rich ſilk ſtuff; a ſet of ſmall enamelled gold cups; ſome japanned cups, ſet with mother of pearl; three flower-pieces, curiouſly embroidered on taffety; two cheſts of rockets, prepared in the Chineſe faſhion; about twenty or thirty pieces of ſilk, in moſt of which was interwoven the dragon with five claws; a parcel of different ſorts of curious fans for ladies; alſo a box containing ſome rolls of white Chineſe paper, the ſheets of which were of a ſize much larger than common; beſide ſeveral other toys, ſcarce worth mentioning. From theſe particulars it appears, that theſe two mighty monarchs were not very laviſh in their preſents to each other; preferring curioſities to things of real value. The next day ſeveral officers came from court, with preſents to the ambaſſador, and every perſon of the retinue, correſponding to their different ſtations and characters, and ſo minutely and exactly was this matter managed, that even the meaneſt of our ſervants was not neglected. The preſents, conſiſting of a compleat Chineſe dreſs, ſome pieces of damaſks, and other ſtuffs, were, indeed, of no great value. They were, however, carried along the ſtreets, wrapped up in yellow ſilk, with the uſual parade of things belonging to the court; a circumſtance which is reckoned one of the greateſt honours that can be conferred on a foreign miniſter.

Next day, the emperor ſent to aſk the ambaſſador, whether he inclined to accompany him to a hunting-match, in a foreſt not far diſtant from Pekin; to which his excellency readily agreed.

The 17th, being now on the point of our depar-

ture,

ture, in order to make the moſt of the ſhort time we had to ſtay, I rode about twelve miles eaſtward from Pekin, accompanied with a Chineſe friend, to the banks of the river; which I found crouded with a number of barques, of different ſizes, which are conſtantly employed in carrying proviſions, and other ſtores, to the city, from diſtant parts of the country. I ſaw many veſſels ſailing down the ſtream, toward the ſouth-eaſt. And I was informed, there are 9999 veſſels conſtantly employed on this river; but why confined to ſuch an odd number I could neither learn, nor comprehend. During a month or ſix weeks, in winter, this river is frozen over; at which ſeaſon, proviſions are conveyed by land-carriage, or along the ice. On this occaſion alſo I reviſited the China-manufactory, in order to try whether I could learn any thing of that curious art. But, though the people were very complaiſant, and ſhewed me every thing I deſired them, I returned as ignorant as I went thither; and, I am perſuaded, that, before a perſon can get any knowlege of the affair, he muſt be bred a potter, and have time to inſpect its whole progreſs; of which theſe people ſeem to make no ſecret.

The fields, along the banks of the river, are well cultivated; producing fine wheat, and other ſorts of grain. I ſaw alſo great plantations of tobacco, which they call tharr, and which yields very conſiderable profits; and it is univerſally uſed in ſmoking, by perſons of all ranks, of both ſexes, in China.

On the 18th, all our gentlemen dined with my Chineſe friend, named Siaſiey, where we met with a friendly reception and a ſumptuous feaſt. After dinner, our hoſpitable landlord put about his cups very freely. At laſt, he took me by the hand, and deſired I would remain with him; and he would give me my choice of which of his wives or daughters I liked beſt. I could not but return my friend hearty thanks for his obliging offer; which, however, I thought it not proper to accept.

Next

Next day, I went to ſee the market where proviſions were ſold. It was a ſpacious oblong, ſpread with gravel, very neat and clean. The butchers had their ſhops in a ſhed, running quite round the place. I ſaw little beef, but a great deal of mutton. In the middle, was a great ſtore of poultry, wild-fowl, and veniſon; but, what ſurpriſed me not a little, was, to find about a dozen of dead badgers expoſed to ſale. The Chineſe, it ſeems, are very fond of theſe animals; which are accounted unclean in the other parts of the world. All the Chineſe merchants have the art of expoſing their goods to ſale dreſſed up in the moſt advantageous manner; and, even in purchaſing any trifling thing, whatever the caſe be that holds it, it is half the coſt, and often exceeds it in value.

The 21ſt, being the day appointed for hunting with the emperor, at one of the clock in the morning, horſes were brought to our lodgings, for the ambaſſador and thoſe who attended him. We immediately mounted, and, after riding about ſix miles, to the ſouth-weſt of the city, at break of day, we reached the gates of the park called Chayza; where we were received by an officer, and conducted, through the foreſt, to a ſummer-houſe, about a mile from the gate, in which the emperor had ſlept the preceeding night. As ſoon as we entered, the good old emperor, who had riſen long before our arrival, ſent one of his eunuchs to ſalute the ambaſſador, and ordered us tea and other victuals. Breakfaſt being over, the emperor, who was very fond of arms, ſent to deſire a ſight of the ambaſſador's fowling-piece. He returned it, with ſeveral of his own to be ſhewn us. They had all match-locks. The Chineſe are poſſeſſed with a notion, that flints, in their climate, acquire a moiſture which hinders their firing. But, as far as I could perceive, the air had little effect upon our flints.

A ſignal was then given that the emperor was coming; upon which all the great men drew up in lines, from the bottom of the ſtairs to the road leading to

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the foreſt, all on foot, dreſſed in their hunting-habits, the ſame with thoſe uſed by the officers and cavalry of the army, when in field, and armed with bows and arrows. We had a proper place aſſigned us, and paid our reſpects to his majeſty, who returned a gracious ſmile, with ſigns to follow him. He was ſeated, croſs-legged, in an open machine, carried by four men, with long poles reſted on their ſhoulders. Before him lay a fowling-piece, a bow, and ſheaf of arrows. This has been his hunting equipage for ſome years, ſince he left off riding; but, in his youth, he went uſually every ſummer, ſeveral days-journey without the long wall, and carried along with him all the princes his ſons, and many perſons of diſtinction, to the number frequently of ſome thouſands, in order to hunt in the woods and deſarts; where he continued for the ſpace of two or three months. Their proviſions were reſtricted to bare neceſſaries, and often to what they caught in the woods of Tartary. This piece of policy he practiſed chiefly with a view to harden the officers of his army, and prevent their falling into idleneſs and effeminacy among the Chineſe; and, at the ſame time, to ſet a good example of the auſterities he recommended, by living on the ſame hard fare he preſcribed to others.

As ſoon as the emperor had paſſed, the company mounted and followed him, at ſome diſtance, till we came into the open foreſt, where all formed into a ſemicircle, in the centre of which was the emperor.

Our wings being extended, there were many hares ſtarted, which the company endeavoured to drive toward the emperor, who killed many of them with arrows as they paſſed; thoſe he miſſed, he made a ſign to ſome of the princes to purſue, who alſo killed ſeveral of them with arrows: but no other perſon was permitted to draw a bow or ſtir from the line. The ſame rules of hunting, I obſerved, are practiſed by the Mongalls.

From the open field, we continued our route weſtward, to a place among thickets, and tall reeds, where

where we ſprung a number of pheaſants, partridges, and quails. His majeſty then laid aſide his bow and arrows, and carried a hawk on his hand; which he flew as occaſion offered. The hawks generally raked in the pheaſants while flying; but, if they took the reeds or buſhes, they ſoon caught them.

After proceeding about two or three miles farther into the foreſt, we came to a tall wood, where we found ſeveral ſorts of deer. The young men went in and beat the woods, whilſt the reſt of the company remained without. We ſaw much game paſs us, but no body drew a bow till the emperor had killed a ſtag, which he did very dexterouſly, with a broad-headed arrow; after which the princes had leave to kill ſeveral bucks; among which was one of that ſpecies that bears the muſk, called Kaberda in Siberia, of which I have formerly given a deſcription. The Chineſe muſk is ſtronger, and therefore preferable to that from northern parts.

We had now been ſix hours on horſeback, and, I reckon, had travelled about 15 Engliſh miles; but no end of the foreſt yet appeared. We turned ſhort from this wood ſouthward, till, coming to ſome marſhes, overgrown with tall reeds, we rouſed a great many wild boars; but, as it was not the ſeaſon for killing them, they all eſcaped. The hunting theſe fierce animals is reckoned the moſt dangerous of all kinds of ſport, except the chaſe of lions and tigers. Every one endeavoured to avoid them, and ſeveral of them ran furiouſly through the thickeſt troops of horſe. The emperor was ſo cautious as to have a company of men, armed with lances, to guard his machine.

After dinner, the emperor ſent two of his chief eunuchs to compliment the ambaſſador; and inform him, that he intended to entertain him with the baiting of three tigers, which had been kept ſome time, cooped up in a ſtrong grate-work, for that purpoſe. The hill, where the emperor's tent ſtood, was ſurrounded

rounded with ſeveral ranks of guards, armed with long ſpears. A guard, alſo, was placed before the ambaſſador's, and the reſt of the tents, to ſecure the whole encampment from the fury of theſe fierce animals. The firſt was let out by a perſon mounted on a fleet horſe, who opened the door of the coop by means of a rope tied to it. The tiger immediately left his cage, and ſeemed much pleaſed to find himſelf at liberty. The horſeman rode off at full ſpeed; while the tiger was rolling himſelf upon the graſs. At laſt he roſe, and growled, and walked about. The emperor fired twice at him with bullets; but the diſtance being conſiderable, miſſed him, though the pieces were well pointed. Upon which his majeſty ſent to the ambaſſador, to try his piece upon him; which being charged with a ſingle ball, he walked toward the animal, accompanied by ten men, armed with ſpears, in caſe of accidents; till, being at a convenient diſtance, he took his aim, and killed him on the ſpot.

The ſecond was let out in the ſame manner. The horſeman, retiring a little, left the creature rolling on the graſs, like the firſt. He then returned, and ſhot at him with a blunted arrow; which rouſed the animal to ſuch a pitch, and made him purſue ſo cloſely, that the horſeman narrowly eſcaped within the ranks; where the furious tiger, endeavouring to leap over the mens heads, was killed at the foot of the mount.

The third, as ſoon as he was ſet at liberty, ran directly toward the emperor's tent; and was, in like manner, killed with the ſpears. A man muſt be well mounted and armed, who hunts this kind of animals in the woods; where they muſt be much ſtronger and ſwifter than thoſe we ſaw, which had been confined for many months, and whoſe limbs, by want of exerciſe, were become ſtiff and unwieldy: but, notwithſtanding this diſadvantage, the courage and nimbleneſs even of theſe animals was very ſurpriſing. I have ſeen four ſorts of them, the tiger, panther, leopard,

pard, and lynx, which are all very fierce: but the firſt is the largeſt and ſtrongeſt.

The emperor, in his youth, was very fond of hunting theſe creatures in the woods of Tartary; but, now, he confines himſelf within the limits of the foreſt, where there is game ſufficient to gratify any ſportſman.

The killing of the tigers finiſhed the diverſion of the day; after which we retired to our huts, where we were entertained with a plentiful ſupper, ſent us by the emperor. After ſupper, an officer was ſent from his majeſty to the ambaſſador, who brought the tiger's ſkin he had ſhot; telling him, that, by the laws of hunting, he had a right to it.

Next morning the ſport was reſumed, and varied little from that of the preceding day.

The 23d, about eight of the clock in the morning, the maſter of the ceremonies waited on the ambaſſador, in order to conduct him into his majeſty's preſence, to receive his audience of leave. The emperor received him in a moſt friendly manner, in his bed-chamber. He repeated his aſſurances of the great friendſhip he entertained for his czariſh majeſty; and expreſſed great reſpect for the perſonal merit of the ambaſſador. After which the ambaſſador took leave; and we returned to our lodgings in the city.

The 24th, the ambaſſador was invited, by the preſident of the college of mathematics, to ſee the obſervatory; which is ſituated immediately within the eaſt wall, and commands an extenſive proſpect. The building is not magnificent; but is furniſhed with a fine armillary ſphere, globes, teleſcopes, an orrery in good order, and other mathematical inſtruments of the beſt European workmanſhip. This college was erected by the preſent emperor, who ſpares no coſt to bring it to perfection; and the meaneſt of his ſubjects, who diſcover a genius for ſcience, or any uſeful art, are ſure to meet with due encouragement. He chiefly promoted this ſtudy by countenancing the Jeſuits and

other miſſionaries; for I have been informed, that, before their arrival in this country, the inhabitants could ſcarcely calculate an eclipſe. The Chineſe, it is indeed pretended, underſtood aſtronomy previous to that period; but the knowlege of it was in a great meaſure loſt, during the many fatal revolutions of the empire.

From the obſervatory we aſcended, by a broad riſing paſſage, to the top of the city-wall; where we ſaw about 15 horſemen riding their rounds; which, we were told, they performed day and night, at ſtated times. The wall is built of brick, and is about 25 or 30 feet high: having embraſures, and ſquare towers, at equal diſtances; and a wide deep ditch, which may be filled with water at pleaſure. On the top of the wall there is a pleaſant walk, broad enough for 15 horſemen to ride a-breaſt. I ſuppoſe the whole is, perhaps, not compoſed of ſolid bricks, but the middle filled up with earth and rubbiſh.

The 26th, the ambaſſador went to the tribunal for foreign affairs, and received a letter from the emperor to his czariſh majeſty. On this occaſion the preſident acquainted his excellency, that he muſt conſider this letter as a ſingular mark of favour to his maſter, as their emperors were not in uſe to write letters of compliment to any prince; or, indeed, to write letters of any kind, except thoſe which contained their orders to their ſubjects; and, that the emperor diſpenſed with ſo material a cuſtom, only, to teſtify his reſpect for his czariſh majeſty. The original of this letter was in the Chineſe language, and a copy of it in the Mongalian. It was folded up in a long roll, according to the cuſtom in China, and wrapped in a piece of yellow ſilk, which was tied to a man's arm, and carried, in proceſſion, before the ambaſſador. All perſons on horſeback, whom he met, diſmounted, and ſtood till we had paſſed them. Such veneration do theſe people pay to every thing belonging to the emperor.

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The ſame day, the ambaſſador had a viſit from a young gentleman, a deſcendant of the famous Chineſe philoſopher Confucius; whoſe memory and works are greatly reſpected in China. From what I could learn of this eminent philoſopher, he appears to have been a perſon of extraordinary parts, extenſive knowlege, and exemplary virtue. On account of ſuch rare qualities, his family is ſtill honoured, and eſteemed even by the emperor himſelf.

Before we leave China, I ſhall make a few general remarks on the people and country, drawn from the beſt information I could procure; and ſhall begin with the long wall.

The long, or endleſs wall, as it is commonly called, encompaſſes all the north and weſt parts of China. It was built, about 600 years ago, by one of the emperors, to prevent the frequent incurſions of the Mongalls, and other weſtern Tartars, who made a practice of aſſembling numerous troops of horſe, and invading the country in different places. The Chineſe frontiers were too extenſive to be guarded againſt ſuch bold and numerous enemies; who, after plundering and deſtroying a wealthy country, returned to their own, loaded with ſpoils. The Chineſe, finding all precautions ineffectual to put a ſtop to the inroads of ſuch barbarians, at laſt reſolved to build this famous wall. It begins in the province of Leotong, at the bottom of the bay of Nankin; and proceeds a-croſs rivers, and over the tops of the higheſt mountains, without interruption, keeping nearly along the circular ridge of barren rocks that ſurround the country to the north and weſt; and, after running ſouthward about 1200 Engliſh miles, ends in impaſſable mountains and ſandy deſerts.

The foundation conſiſts of large blocks of ſquare ſtones laid in mortar; but the reſt of the wall is built of brick. The whole is ſo ſtrong, and well built, as to need almoſt no repair; and, in ſuch a dry climate, may remain in this condition for many ages. Its

height and breadth are not equal in every place; nor, indeed, is it neceſſary they ſhould. When carried over ſteep rocks, where no horſe can paſs, it is about 15 or 20 feet high, and broad in proportion; but, when running through a valley, or croſſing a river, there you ſee a ſtrong wall, about 30 feet high, with ſquare towers, at the diſtance of a bow-ſhot from one another, and embraſures at equal diſtances. The top of the wall is flat, and paved with broad free-ſtone; and where it riſes over a rock, or any eminence, you aſcend by a fine eaſy ſtone-ſtair.

The bridges, over rivers and torrents, are exceedingly neat, being both well contrived and executed. They have two ſtories of arches, one above another, to afford ſufficient paſſage for the waters on ſudden rains and floods.

This wall was begun and compleatly finiſhed in the ſpace of five years; every ſixth man in China being obliged to work himſelf, or find another in his ſtead. It is reported, the labourers ſtood ſo cloſe, for many miles diſtance, as to hand the materials from one to another. This I am the more inclined to believe, as the rugged rocks would prevent all uſe of carriages; nor could clay for making bricks or cement, of any kind, be found among them. This ſurpriſing piece of work, if not the greateſt, may juſtly be reckoned among the wonders of the world. And the emperor, who planned and compleated it, deſerves fame, as much ſuperior to his who built the famous Egyptian pyramids, as a performance of real uſe excels a work of vanity.

Beſide the main wall, there are ſeveral ſemicircular walls, which have the long wall for their diameter, at the places leaſt fortified by nature, and at the open paſſes of the mountains. Theſe are ſtrongly built, of the ſame materials and architecture with the long wall, and are of conſiderable extent, ſometimes on one ſide of the main wall and ſometimes on the other. In theſe walls are ſtrong gates, conſtantly defended

by a numerous guard. They are intended to prevent a ſurpriſe, and ſtop ſudden irruptions of the enemy. Even theſe leſſer bulwarks ſeem works of great expence and labour; but nothing in compariſon with the long wall.

After the Chineſe had finiſhed their wall, they had reſpite for a conſiderable time, from the invaſions of their enemies, reaping the fruits of their labour in peace and quietneſs. However, about 500 years ago, the weſtern Tartars found means to get through the wall, and, with a powerful army of horſe, entered the country, carrying terror along with them whereever they went. They at laſt became maſters of the greateſt part of China, and kept poſſeſſion of it for many years, till the Chineſe, exaſperated at their tyranny, took advantage of their negligence, and drove them back, with diſgrace, to their ancient habitations in the deſerts. The Chineſe now began to reeſtabliſh their former government, to rectify diſorders, and repair deſolations made by the Tartars. From this time they enjoyed long peace, till the fatal year 1640, when the Mantzur Tartars conquered the whole empire of China; which conqueſt they retain to this day; and, by their prudent management and mild government, ſeem in a fair way to keep it.

Kamhi, the preſent emperor, has about twenty ſons; and, it is ſaid, he intends the fourteenth for his ſucceſſor.

After Kamhi had ſettled his affairs at home, the firſt ſtep he took was to gain the weſtern or Mongall Tartars to his friendſhip. The friendſhip of the weſtern Tartars is of great importance to the emperor; for they not only ſupply Pekin with proviſions, the produce of their flocks; but, upon any emergency, can bring to his aſſiſtance 50,000 horſe, on a ſhort warning.

It may eaſily be imagined, that great armies and ſtrict diſcipline are neceſſary to guard ſo extenſive territories, and keep ſuch a numerous people to their

duty. The number of ſoldiers, reported to be in the empire, is prodigious, and almoſt incredible. I am well informed that the ſingle province and city of Pekin contain no leſs than 120,000 effective men, all well paid, cloathed, and armed.

Notwithſtanding the vaſt revenues which are neceſſary for the ſupport of the government, the duties on inland trade muſt be very eaſy; for I was told by a merchant, that he could live in the capital, and trade in what branches of buſineſs he pleaſed, for paying only one ounce of ſilver annually to the emperor. Such eaſy taxes ſhow the great oeconomy and moderation of Kamhi, whoſe reign is called the reign of great peace and reſt; in Chineſe Tay-ping.

The Tartars call China Kitay, and the people Kitaytzi; but the Chineſe call themſelves Chum Quotigen, that is, the people of the middle region.

The empire of China is, in a manner, ſeparated from all the reſt of the world; ſituated in a fine and healthy climate, ſurrounded by the ocean to the eaſt and ſouth; by a chain of high rocks and barren mountains on the north and weſt, along which runs the famous wall as an additional defence. But what, in my opinion, is a greater ſecurity to the empire againſt invaders, than any thing yet mentioned, is the barren deſert, ſtretching for ſeveral hundred miles weſtward, where none but Tartars can ſubſiſt, and which ſcarce any regular army can paſs. The ſeas, to the ſouth and eaſt, are, indeed, open; and China might be attacked on that ſide; but, I am perſuaded, no prince will think it proper to diſturb his own repoſe, and that of ſuch a powerful people, inclined to peace with all their neighbours; and ſatisfied, as they ſeem, with their own dominions.

What part of China I ſaw is moſtly plain, interſperſed with hills and riſing grounds. The whole is pleaſant and well cultivated, producing wheat and other grain, together with abundance of cattle and poultry. Beſide the neceſſaries, the Chineſe have

alſo many of the ſuperfluities of life; particularly, fine fruits, of various kinds, too tedious to mention. They have likewiſe mines of gold, ſilver, copper, lead, and iron. They ſet a greater value on ſilver, in proportion to gold, than the Europeans do; ſo that the gold is exported from thence to good advantage.

In China are many navigable rivers, and canals, cut to great diſtances, for the convenience of water-carriage. The merchants are immenſely rich by their inland and foreign trade, which they carry on, to great extent, with the Ruſſians and Tartars; beſide the vaſt ſums of money they receive annually from the Europeans, in exchange for tea, China-ware, and other merchandiſe. The trade alſo to Japan, and the neighbouring iſlands, is very conſiderable. What is moſt remarkable in their payments, is, that they receive only dollars, crown and half-crown pieces; undervaluing ſmaller coins, of equal weight and ſtandard, though they melt all down directly into bars of different ſizes.

Tea is univerſally uſed, at all times, and by perſons of all ranks. Both the green and bohea grow on the ſame tree, or rather ſhrub, called by the Chineſe tzay. The green tea is called tzin tzay, and the bohea ouy tzay. When the leaves are gathered, at the proper ſeaſon, they are put into large kettles, and dried over a gentle fire; which makes them crumple up, and prevents their crumbling to duſt; which they would infallibly do, without this precaution.

What is deſigned for bohea, is mixed, in drying, with the juice of a certain plant, which gives it the colour and flavour, and qualifies that ſharpneſs, which, in conſtant drinking, is hurtful to ſome tender conſtitutions. The cultivating, gathering, dreſſing, and packing of this uſeful plant, muſt employ a great number of hands; and particularly of old and young people, who would be unfit for harder labour.

At Pekin, the price of the beſt tea, either green or bohea, is half an ounce of ſilver the Chineſe

pound; which is equal to what it would be at two ſhillings a pound in England. And allowing the freight and duties to be high, yet the profits ſeem ſomewhat extravagant. I ſhall only add, on this ſubject, that the tea, commonly ſold at Pekin, is preferable in quality, to what is imported to Europe from Canton; and, that the Chineſe drink it without ſugar, though ſugar is a produce of the country, and conſequently very cheap.

Several of the Chineſe manufactures are brought to great perfection; eſpecially that of weaving ſilk, damaſks, and other ſtuffs; which are partly worn by the natives, and partly exported. Silks are the common dreſs, of the better ſort of people, of both ſexes; and coarſe cotton cloth that of the lower claſs. They uſe almoſt no woollen cloths; becauſe, they ſay, in their climate they gather too much duſt. They have great abundance of raw ſilk. They make no muſlins, nor fine chints; neither are theſe much uſed.

The Chineſe, it is well known, are excellent performers in ſeveral mechanic arts; particularly, as potters, dyers, japanners, joiners, and paper-makers. In the article of paper making they excel even the Europeans. Their workmanſhip in metals is but clumſy; excepting only founding, at which they are very expert. The arts of ſtatuary, ſculpture, and painting, have made but ſmall progreſs among them. They have excellent water colours of all ſorts, but paint not in oil. The chief ſtudy of their painters ſeems to be landſkip-painting; and I have ſeen ſome of their performances in this way very natural. They have many quarries of fine marble, of different colours; but not ſo much as a ſingle ſtatue is to be ſeen in the emperor's garden. The making of clocks and watches was lately introduced, under the protection of the preſent emperor; who, at his leiſure hours, amuſes himſelf with whatever is curious either in art or nature.

The

The Chineſe are a civilized and hoſpitable people; complaiſant to ſtrangers, and to one another; very regular in their manners and behaviour, and reſpectful to their ſuperiors; but, above all, their regard for their parents, and decent treatment of their women of all ranks ought to be imitated, and deſerve great praiſe. Theſe good qualities are a natural conſequence of the ſobriety, and uniformity of life, to which they have been long accuſtomed.

The general regularity, and decency of manners, among the Chineſe, is obvious to all who ſee and obſerve them with the leaſt attention. And, as they are ſingular, in many things, beyond moſt other nations; they are ſo, likewiſe, in this point of polity, which I cannot omit taking notice of in my tranſient remarks.

It may eaſily be imagined, that, in ſo populous a city, there muſt be many idle perſons of both ſexes; though, I believe, fewer than in moſt other cities of the world, even in thoſe of much leſs extent than that of Pekin. In order to prevent all diſorderly practices, as much as poſſible, the government have thought fit to permit, or connive at, certain places, in the ſuburbs, for the reception and entertainment of proſtitutes, who are maintained by the landlords of the houſes in which they dwell; but not allowed to ſtraggle abroad. I have been informed, that theſe ladies of pleaſure have all ſeparate apartments, with the price of each lady; deſcribing, at the ſame time, her beauties and qualities, written, over the door of her apartment, in fair legible characters: this price is paid directly by the gallant; by which means, theſe affairs are conducted without noiſe in the houſes, or diſturbances in the neighbourhood. Noiſy brawls are very ſeldom, hardly ever, known at Pekin; thoſe who are found offending, in this way, undergo very ſevere penalties. It is likewiſe to be obſerved, that theſe houſes are calculated for the meaner ſort of people only; ſo that any perſon, who hath the leaſt regard

gard to his credit or reputation, carefully avoids being ſeen in them.

I muſt, however, take notice of one ſhocking and unnatural practice; which appears more extraordinary in a country ſo well regulated and governed as China. I mean, that of expoſing ſo many new-born infants in the ſtreets. This, indeed, is only done by the poor, who have more wives than they can maintain. To prevent the death of theſe children, there are public hoſpitals appointed for their reception, and people ſent out through the ſtreets, every morning, to pick up, and carry thither, ſuch children as they find expoſed. The miſſionaries alſo ſend out people to take up ſuch as have been neglected, who are carried to a private hoſpital, maintained at their charge, and educated in the Chriſtian religion. And of ſuch perſons do the greateſt part of the Chineſe Chriſtians conſiſt.

The Chineſe ladies are very cleanly, and modeſt in their dreſs. Their eyes are black, and ſo little, that, when they laugh, you can ſcarce ſee them. Their hair is black as jet, and neatly tied up, in a knot, on the crown of the head, adorned with artificial flowers of their own making; which are very becoming. The better ſort, who are ſeldom expoſed to the air, have good complexions. Thoſe who are inclined to the olive, take care to add a touch of white and red paint, which they apply very nicely.

The ladies of diſtinction are ſeldom permitted to ſtir abroad, except to viſit their neareſt relations; and, on theſe occaſions, they are always carried in cloſe chairs, and attended by their ſervants. The women of all ranks ſtay pretty much at home. The ſmallneſs of their feet, which renders them unable to walk to any conſiderable diſtance, makes their confinement leſs diſagreeable. As ſoon as a girl comes into the world, they bind her tender feet with tight bandages, which are renewed as occaſion requires, to prevent their growing. This cuſtom prevails univerſally,

ſally, the Tartar ladies, reſiding in China, only excepted, who appear to have no inclination to conform to this faſhion. The Chineſe women never pare their nails; but ſuffer them to grow to the full length. This proves no impediment in embroidery, and other needle work, in which they are conſtantly employed. Theſe they finiſh with extraordinary neatneſs, as fully appears from ſome ſpecimens of them brought to Europe.

The Chineſe deſerve great praiſe for their patience in finiſhing, compleatly, every thing they undertake. And, what is ſtill a greater recommendation, their labours are not the effect of whim or caprice, but calculated to ſerve ſome uſeful purpoſe. The public works, about the city of Pekin, are inſtances of theſe obſervations. The ſtreets, in particular, are the fineſt in the world. They are ſpacious, neat, and ſtraight. The canals which ſupply the city with water, have, at proper diſtances, commodious ſtone-bridges over them; and theſe canals are not only built with free-ſtone, on the ſides, but the bottoms of them paved with broad cut ſtones in the neateſt manner imaginable. There are but few ſprings of ſoft water in Pekin; and the water, in general, though a little brackiſh, is by no means unwholeſome.

The Chineſe are generally of a middle ſize, and ſlender make; but very active. They are honeſt, and obſerve the ſtricteſt honour and juſtice in their dealings. It muſt, however, be acknowledged, that not a few of them are much addicted to knavery, and well ſkilled in the arts of cheating. They have, indeed, found many Europeans as great proficients in that art as themſelves. And if you once cheat them, they are ſure to retaliate on the firſt opportunity. *

As to the religion of the Chineſe, I cannot pretend to give a diſtinct account of it. According to the

* This perhaps may in ſome meaſure account for the bad character the Chineſe have obtained at Canton. See Anſon's voyage, vol. 3. p. 507.

beſt

beſt information I could procure, they are divided into ſeveral ſects; among which, that of the theiſts is the moſt rational and reſpectable. They worſhip one God, whom they call Tien, the Heaven, or the higheſt Lord, and pay no religious homage to the images of their countrymen. This ſect has ſubſiſted for many ages longer than Chriſtianity, and is ſtill moſt in vogue; being embraced by the emperor himſelf, and moſt of the grandees, and men of learning. The common people are generally idolaters. The few Jews and Mahometans, reſiding here, are ſuppoſed to have entered China about 6 or 700 years ago, in company with the weſtern Tartars. There is a very inconſiderable ſect, called Croſs-worſhippers. They worſhip the holy croſs; but have loſt all other marks of Chriſtianity; which makes it probable the goſpel was preached in this country before the arrival of the miſſionaries; but by whom is uncertain. The Chriſtians, at preſent, are computed to amount to 100,000 of both ſexes. I have been told the Chineſe have alſo ſome atheiſts among them.

I had ſeveral opportunities of talking with their phyſicians. They generally prepare, and adminiſter their own preſcriptions, and are very little acquainted with the medicinal ſyſtem practiſed in Europe. As they have but few chymical preparations, their chief ſtudy is the virtues of plants, which they apply on all occaſions, and often with ſucceſs. They feel the patient's pulſe for four or five minutes, and very ſeldom let blood, even in high fevers. They compare a fever to a boiling pot, and chuſe rather to take the fire from it than diminiſh the quantity of liquor it contains, which would only make it boil the faſter. Bathing and cupping are much practiſed; and they even apply fire in ſome caſes, particularly for pains in the joints, and gouty diſorders. On theſe occaſions they apply a lighted match, compoſed of the downy ſubſtance that grows on mugwort, to the part affected; which,

which, making a ſcar, either entirely removes or conſiderably mitigates the pain.

I cannot but take notice, on this occaſion, of a famous plant, called gingſing, which grows in the province of Leotong. The root of this plant is ſo much eſteemed for its phyſical virtues, that it is gathered by the people, appointed by the emperor, for this purpoſe only; and is valued at the rate of about 25 pounds ſterling the pound weight. It is ſo rare, that the emperor ſent two pounds of it only in a preſent to his czariſh majeſty. There are two ſorts of it; one looks as if candied; the other like ſmall parſley roots, and has ſomething of the ſame taſte. They ſlice down or pound it; and, after infuſion and ſlight boiling, give it to the patient. I could never learn from their phyſicians, what ſpecific qualities this plant poſſeſſed, only that it was of univerſal uſe. I have heard many ſtories of ſtrange cures performed by it; that perſons, ſeemingly dead, have, by its means, been reſtored to health. I believe, indeed, it may be a good reſtorative plant; but, if it really has any extraordinary virtues, I could never diſcover them, though I have made many experiments on it, at different times.

The great men in China follow the example of the weſtern Aſiatics, in keeping eunuchs to attend them; who are their counſellors, and chief confidants, on all occaſions. Their buſineſs is to take care of the women; and, being in a manner detached from the world, they are much reſpected. Caſtrating is a trade in China; and ſo ſkilful and dexterous are the performers, that few die under their hands. I knew a man, who, being reduced to low circumſtances, ſold himſelf to be made an eunuch, after he was 30 years of age.

The language of the Chineſe is compoſed chiefly of monoſyllables, and ſeems to be eaſily acquired; at leaſt as much of it as is ſufficient for converſation. The difficulty of learning their letters, or rather marks

marks for words, cannot be ſo great as is commonly repreſented; for you can ſcarcely meet a common hawker who cannot read and write what belongs to his calling. It requires, indeed, much labour, and conſiderable abilities, to acquire the character of a learned man in China.

The people of Indoſtan have little or no correſpondence with China; being ſeparated from it by impaſſable mountains and barren deſerts. They call China by the name of Kitat; and the emperor, Amola-Chan.

March 2d, we ſent off our heavy baggage, early in the morning; and, about noon, left the fine city of Pekin, accompanied by ſeveral Chineſe gentlemen, who were to return with Mr. de Lange, whom his czariſh majeſty had appointed to remain, as his agent, at the court of Pekin.

The 4th, Mr. de Lange and our friends returned to the city, and we continued our journey. I have already mentioned moſt of the remarkable towns through which we paſſed; and, as little happened on the road worth notice, I ſhall only obſerve, that we were entertained, by the governors, in the ſame hoſpitable manner as before.

I may here obſerve, that geographers generally agree, that a line drawn from the place where the river Tanais, now called Don, diſcharges itſelf into the ſea of Aſoph, or the Black Sea, to the mouth of the Oby, is the proper boundary betwixt Europe and Aſia.

The 20th, early in the morning, we ſhoved off from the ſhore, and made the beſt of our way up the Irtiſh.

That vaſt extent of eaſtern continent called Siberia, is bounded by Ruſſia to the weſt; by Great Tartary to the ſouth; on the eaſt and north by the reſpective oceans; its circumference is not eaſy to aſcertain. Foreigners commonly are terrified at the very name of Siberia, or Siber as it is ſometimes called; but, from what I have

I have ſaid concerning it, I preſume it will be granted, that it is by no means ſo bad as is generally imagined. On the contrary, the country is really excellent, and abounds with all things neceſſary for the uſe of man and beaſt. There is no want of any thing, but people to cultivate a fruitful ſoil, well watered by many of the nobleſt rivers in the world; and theſe ſtored with variety of ſuch fine fiſh, as are ſeldom found in other countries. As to fine woods, furniſhed with all ſorts of game and wild fowl, no country can exceed it.

Conſidering the extent of this country, and the many advantages it poſſeſſes, I cannot help being of opinion, that it is ſufficient to contain all the nations in Europe; where they might enjoy a more comfortable life than many of them do at preſent. For my part, I think, that, had a perſon his liberty and a few friends, there are few places where he could ſpend life more agreeably than in ſome parts of Siberia.

Toward the north, indeed, the winter is long, and extreamly cold. There are alſo many dreary waſtes, and deep woods, terminated only by great rivers, or the ocean; but theſe I would leave to the preſent inhabitants, the honeſt Oſteaks, and Tonguſes, and others like them; where, free from ambition and avarice, they ſpend their lives in peace and tranquillity. I am even perſuaded, that theſe poor people would not change their ſituation, and manner of life, for the fineſt climate, and all the riches of the eaſt; for I have often heard them ſay, that God, who had placed them in this country, knew what was beſt for them, and they were ſatisfied with their lot.

END *of the* SIXTH VOLUME.

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